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1844

JOURNAL

THE PROCEEDINGS
OF THE
FIFTY-FIFTH ANNUAL CONVENTION,
OF THE
PROTESTANT EPISCOPAL CHURCH,
In South=Carolina:
HELD IN ST. MICHAEL'S CHURCH, CHARLESTON,
ON THE 17th, 19th, 20th, and 22d of FEBRUARY,
1844.

WITH
LISTS OF THE CLERGY AND PARISHES,
THE PAROCHIAL REPORTS, THE CONSTITUTION, CANONS AND RULES
OF ORDER, AND THE STANDING RESOLUTIONS.

CHARLESTON—PRINTED BY MILLER & BROWNE,
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1844.

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THE
SOUTH CAROLINIANA
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ALPHABETICAL LIST OF THE CLERGY

BELONGING TO THE PROTESTANT EPISCOPAL CHURCH IN SOUTH-CAROLINA,

MARCH, 1844.

The Rt. Rev. CHRISTOPHER EDWARDS GADSDEN, D. D., *Bishop of the Diocese, and Rector of St. Philip's Parish, Charleston.*

PRESBYTERS.

The Rev. William H. Barnwell, *Rector of St. Peter's Church, Charleston.*

" William J. Boone, M. D., *Missionary to China.*

" John Barnwell Campbell, *Assistant Minister of St. Philip's Church, Charleston.*

" John W. Chanler, *residing in New-York.*

" Augustus L. Converse, *Rector of the Church at Claremont, Stateburg.*

" Andrew H. Cornish, *Rector of Trinity Church, Abbeville.*

" J. Hamilton Cornish, *Rector of the Church of the Messiah, North Santee.*

" William Dehon, *Rector of the United Churches of Pineville and Upper St. John's.*

" Francis P. Delavaux, *residing at Walterboro.*

" Rodolphus Dickinson, *residing in Massachusetts.*

" Thomas C. Dupont, *Missionary at St. Stephen's Chapel, Charleston.*

" Charles P. Elliott.

" Stephen Elliott, *Rector of Prince William's Parish.*

" Andrew Fowler, *Charleston.*

" James H. Fowles, *Rector of St. Bartholomew's Parish.*

" Philip Gadsden, *Rector of St. Paul's Parish, Stono, and St. Paul's Church, Summerville.*

" Paul T. Gervais, *residing in St. John's, Colleton.*

The Rev. Allston Gibbes, residing in Philadelphia.

- " Alexander Glennie, Rector of All Saint's Parish, Waccamaw.
- " Christian Hanckel, D. D., Rector of St. Paul's Church, Radcliffeboro'.
- " James Stuart Hanckel, Rector of St. Andrew's Parish, and Assistant Minister of St. Paul's Church, Radcliffeboro'.
- " Robt. Henry, D. D., President of the College of South-Carolina, Columbia.
- " Robert T. Howard, Rector of Prince George's Parish, Winyaw.
- " Richard Johnson, Rector of St. Matthew's Parish.
- " Paul Trapier Keith, Assistant Minister of St. Michael's Church, Charleston.
- " Maurice H. Lance, Rector of Prince Frederick's Chapel, Peepee.
- " Francis Beekman Lee, Missionary at Carlowville, Alabama.
- " Francis Prioleau Lee, Rector of Grace Church, Camden.
- " Charles E. Leverett, Rector of the Church on Edisto Island, and St. Stephen's Chapel, Edingsville.
- " Alexander W. Marshall, Missionary at St. John's Chapel, Hampstead.
- " David McElheran, Rector of St. Helena Church, St. Helena Island.
- " Stiles Mellichamp, Minister of St. James' Church, James Island, and Principal of St. Peter's Episcopal School, Charleston.
- " James W. Miles, Missionary to Mesopotamia.
- " Josiah Obear, Rector of St. John's Church, Fairfield, and Missionary to Winnsboro'.
- " Edward Phillips, Rector of St. Thomas and St. Dennis' Parish.
- " Charles C. Pinckney, junr., Rector of Christ Church, Greenville.
- " William T. Potter, Rector of St. Paul's Church, Pendleton.
- " Edward Reed, Rector of the Church of the Holy Trinity, Grahamville.
- " Francis H. Rutledge, Missionary at St. Augustine, Florida.
- " Peter J. Shand, Rector of Trinity Church, Columbia.
- " N. P. Tillinghast, Rector of Trinity Church, Society Hill.
- " Paul Trapier, Rector of St. Michael's Church, Charleston.
- " Joseph R. Walker, Rector of St. Helena Parish, Beaufort.
- " Cranmore Wallace, Rector of St. John's Parish, Berkley.
- " Benjamin C. Webb, Missionary in Prince William's Parish, among the Slave Population.

The Rev. Arthur Wigfall, *Rector of St. Mark's Parish, Clarendon.*

“ Alsop Woodward, *Rector of St. Luke's Parish.*

“ Thomas John Young, *Rector of St. John's Parish, Colleton.*

DEACON.

The Rev. Robert D. Shindler, *Missionary to Chester District.*

Bishop,	-	-	-	-	-	-	-	-	1
Presbyters,	-	-	-	-	-	-	-	-	48
Deacon,	-	-	-	-	-	-	-	-	1
<hr/>									
Total,	-	-	-	-	-	-	-	-	50

The following Clergymen did not attend the meetings of the Convention.

The Rev. J. W. Chanler,
 “ A. H. Cornish,
 “ F. P. Delavaux,
 “ R. Dickinson,
 “ A. Gibbes,
 “ F. Beekman Lee,
 “ J. W. Miles,
 “ J. Obear,
 “ C. C. Pinckney,
 “ W. T. Potter.

The following Clergymen were invited to the sittings of the Convention, viz.,

The Rev. Geo. C. Shepard, D. D., of the Diocese of Massachusetts.

The Rev. Pierce P. Irving, of the Diocese of New-York, and Secretary and General Agent of the Foreign Committee of the General Missionary Society.

The Rev. N. Sayre Harris, D. D., Secretary and General Agent of the Domestic Committee of the same Society.

The Rev. A. C. Patterson, of the Diocese of Western New-York.

The Rev. Edward T. Walker, of the Diocese of Georgia.

The Rev. R. Davis, of the Diocese of Pennsylvania.

The Rev. J. B. Buxton, of the Diocese of North-Carolina.

LIST OF PARISHES AND CHURCHES

IN THE DIOCESE OF SOUTH-CAROLINA, WITH THE DATES

OF THEIR FOUNDATION ANNEXED.

<i>St. Philip's</i> , (original Church built 1681,) Parish,		1704,
<i>St. James's</i>	Parish, Santee,	1706, April 9.
<i>St. Andrew's</i>	"	1706, Nov. 30.
<i>St. Bartholomew's</i>	"	1706, " "
<i>Christ Church</i>	"	1706, " "
<i>St. James's</i>	" Goose Creek,	1706, " "
<i>St. John's</i>	" Berkley,	1706, " "
<i>St. Thomas' and St. Dennis's</i>	"	1706, " "
<i>St. Paul's</i>	" Stono,	1706, " "
<i>St Helena's</i>	" Beaufort,	1712,
<i>Prince George's</i>	" Winyaw,	1721,
<i>St. John's</i>	" Colleton,	1734,
<i>Prince Frederick's</i>	" 1734, Chapel Peedee,	1838,
<i>Prince William's</i>	"	1745,
<i>St. Michael's</i>	" 1751, (Church built 1761,)	
<i>St. Mark's</i>	" Clarendon,	1757,
<i>All-Saint's</i>	" Waccamaw,	1767, May 23.
<i>St. Luke's</i>	"	1767, " "
<i>St. Matthew's</i>	"	1768,
<i>St. David's</i>	" 1768, Church Cheraw,	1820,
<i>Church on Edisto Island,</i>		1774,
<i>Claremont Church,</i>	Stateburg,	1788,
<i>St. Helena Church,</i>	St. Helena Island,	
<i>Pineville and Upper St. John's,</i>		1807,
<i>St. Paul's</i> Church,	Radcliffeboro',	1810,
<i>Trinity</i>	" Columbia,	1812,
<i>North-Santee</i>	"	about 1817,
<i>Grace</i>	" Sullivan's Island,	1817,
<i>St. Paul's</i>	" Pendleton,	about 1821,
<i>Christ</i>	" Greenville,	1825,

<i>Grace</i>	<i>Church,</i>	<i>Camden,</i>	<i>1830,</i>
<i>St. James's</i>	"	<i>James Island,</i>	<i>1831,</i>
<i>St. Peter's</i>	"	<i>Charleston,</i>	<i>1833,</i>
<i>Trinity</i>	"	<i>Society Hill,</i>	<i>1833,</i>
<i>Christ</i>	"	<i>Wilton,</i>	<i>1834,</i>
<i>Holy Trinity,</i>	"	<i>Grahamville,</i>	<i>1834,</i>
<i>Trinity</i>	"	<i>Edgefield,</i>	<i>1835,</i>
<i>St. John's</i>	"	<i>Fairfield,</i>	<i>1839,</i>
<i>Trinity</i>	"	<i>Abbeville,</i>	<i>1842,</i>
<i>Church of the Messiah,</i>		<i>North Santee,</i>	<i>1842,</i>
<i>Church of St. Thaddeus,</i>		<i>Aiken,</i>	<i>1842,</i>
<i>Emmanuel Church,</i>		<i>Chester,</i>	<i>1843.</i>

CONGREGATIONS

NOT ENTITLED TO A REPRESENTATION IN THE CONVENTION.

<i>St. Stephen's</i>	<i>Chapel,</i>	<i>Charleston,</i>	<i>1822,</i>	<i>Mission</i>
<i>St. John's</i>	"	<i>Hampstead,</i>	<i>1839,</i>	<i>Congregations.</i>
<i>St. Philip's</i>	"	<i>Bradford Springs,</i>	<i>1841.</i>	

LAY DELEGATES

PRESENT AT THE CONVENTION WERE AS FOLLOWS:

St. Philip's Parish, Charleston, Daniel Huger, Benj. D. Heriot, Edward M'Cradly, and Henry D. Lesesne.

St. Andrew's Parish, John Ramsay.

St. Bartholomew's Parish, Dr. R. L. North.

St. James's Parish, Goose Creek, Thomas Gadsden.

St. John's Parish, Berkley, Dr. Wm. Read, Dr. Benj. Huger, Fred. A. Ford, John Harleston.

St. Thomas and St. Dennis, Major John Huger, Dr. E. Ravenel.

St. Helena, Beaufort, Hon. Robt. W. Barnwell, and Robt. G. Barnwell.

Prince George's Parish, Winyaw, Col. D. L. McKay, James Smith.

Prince William's Parish, Geo. C. Mackay.

St. Michael's Parish, Charleston, Dr. I. M. Campbell, Dr. H. S. Waring, Jas. H. Ladson, W. J. Grayson.

St. Mark's, Clarendon, Hon. John P. Richardson, — Manning.

All Saint's, Waccamaw, T. Pinckney Alston, Francis M. Weston.

St. David's, Cheraw, Dr. Thomas E. Powe.

Church on Edisto Island, A. H. Seabrook, Dr. Edward Mitchell, Joseph E. Jenkins.

Claremont Church, Stateburg, Col. John J. Moore, James N. Frierson.

Pineville and Upper St. John's, Henry W. Ravenel, Maham Palmer.
St. Paul's Church, Radcliffeboro', Thomas Waring, Geo. W. Egleston.
C. R. Brewster.
Grace Church, Sullivan's Island, Col. J. B. I'On, Geo. M. Coffin.
St. Paul's Church, Pendleton, C. C. Pinckney, Dr. James Stuart.
St. James's Church, James Island, Dr. Robt. Lebby, Hon. John Rivers.
Grace Church, Camden, A. H. Boykin.
St. Peter's Church, Charleston, C. G. Memminger, C. A. Desaussure,
Edw. Barnwell, junr.
Christ Church, Wilton, Joseph W. Faber. Col. Lewis Morris.
Trinity Church, Edgefield, Charles A. Meigs.
St. John's Church, Fairfield, Samuel Dubose.
Church of the Messiah, North Santee, James R. Pringle.
Church of St. Thaddeus, Aiken, E. R. Laurens, J. K. Sass, Col. James
Gadsden.
Emmanuel Church, Chester, R. S. Seely.

MINUTES OF THE CONVENTION.

Charleston, Saturday, 17th February, 1844.

THIS being the day appointed by the last Annual Convention, for the meeting of the Fifty-Fifth Annual Convention of the Church in the Diocese of South Carolina, a number of the Clergy and Laity assembled in St. Michael's Church, at 10 o'clock, A. M. Morning Prayer was read by the Rev. J. R. Walker, the Ante-Communion Service by the Rev. C. Hanckel, D. D., and a Sermon preached by the Rev. C. E. Leverett.

The Communion was then administered by the Rt. Rev. the Bishop of the Diocese, assisted in the distribution of the elements by the Rev. Dr. Hanckel, and the Rev. Messrs. Trapier and Walker.

After Divine Service, the Convention having been called to order by the Bishop, a quorum of both orders was found present.

The following Clergymen answered to their names, viz.:—

The Rt. Rev. C. E. GADSDEN, D. D.

The Rev. W. H. Barnwell,

" Wm. J. Boone,
" J. Barnwell Campbell,
" A. L. Converse,
" J. H. Cornish,
" Wm. Dehon,
" T. C. Dupont,
" C. P. Elliott,
" S. Elliott,
" J. H. Fowles,
" P. Gadsden,
" D. McElheran,
" S. Mellichamp,
" E. Phillips,
" E. Reed,
" P. J. Shand,
" N. P. Tillinghast,

The Rev. P. T. Gervais,

" A. Glennie,
" C. Hanckel, D. D.,
" J. S. Hanckel,
" R. Henry, D. D.,
" R. T. Howard,
" P. T. Keith,
" M. H. Lance,
" F. P. Lee,
" C. E. Leverett,
" A. W. Marshall,
" P. Trapier,
" J. R. Walker,
" C. Wallace,
" B. C. Webb,
" A. Woodward,
" T. J. Young.

The certificates of Lay Delegation were referred to a Committee, consisting of Messrs. Ladson, Ford, and Desaussure.

This Committee reported the following Delegates as duly elected, viz.:—

*St. Philip's, Charleston, *Daniel Huger, *Benj. D. Heriott, *Henry D. Lesesne, and *Edward M'Cady.*

*St. John's, Berkley, Dr. Benj. Huger, *Dr. Wm. Read, *F. A. Ford, John Harleston.*

* Present.

St. Helena's, Beaufort, Dr. Thomas Fuller, *Hon. R. W. Barnwell, Dr. B. B. Sams, and Robert G. Barnwell.

Prince George's, Winyaw, *James Smith.

St. Michael's, *James H. Ladson, *Dr. I. M. Campbell, W. J. Grayson, and *Dr. H. S. Waring.

All-Saint's, Waccamaw, *Francis M. Weston, John H. Tucker, Joshua J. Ward, and *Thomas Pinckney Alston.

St. Luke's, T. F. Drayton, W. H. Wigg, W. Pope, senr., and Dr. G. M. Stoney.

St. David's, Cheraw, *Dr. Thomas E. Powe.

Church on Edisto Island, *Dr. Edward Mitchell, *Jos. E. Jenkins, and *Archibald H. Seabrook.

Claremont Church, Stateburg, *John J. Moore, and *James N. Frierson.

Pineville and Upper St. John's, *Henry W. Ravenel, and *Maham Palmer.

St. Paul's, Radcliffeborough, *Thomas Waring, *C. R. Brewster, *George W. Egleston, and William Aiken.

Grace Church, Sullivan's Island, *J. B. I'On, and *George M. Coffin.

St. Paul's Church, Pendleton, Dr. James Stuart, Paul Hamilton, and *C. C. Pinckney.

Grace Church, Camden, *A. H. Boykin, L. H. Deas, and William W. Lang.

St. James's Church, James Island, *John Rivers, and Dr. Robt. Lebby.

St. Peter's Church, Charleston, *C. G. Memminger, B. S. Rhett, *C. A. Desaussure, and *Ed. Barnwell, junr.

St. John's Church, Fairfield, *Samuel Du Bose.

Church of the Messiah, North Santee, *James R. Pringle.

The Committee reported an irregularity in the Election of the Delegate from *St. James's, Goose-Creek*

On motion of Mr. M'Crady, the Delegate had leave to withdraw his Certificate.

The Ballot for Secretary being dispensed with on motion of the Rev. P. Trapier, the Rev. C. Wallace was nominated and re-elected Secretary, who re-appointed the Rev. P. T. Keith Assistant Secretary.

The Rev. George C. Shepard, D. D., of the Diocese of Massachusetts; the Rev. Pierre P. Irving, of the Diocese of New-York, and Secretary and General Agent of the Committee for Foreign Missions; the Rev. Albert C. Patterson, of the Diocese of Western New-York; the Rev. Edward T. Walker, of the Diocese of Georgia; and the Rev. Robert Davis, of the Diocese of Pennsylvania, were invited to seats in the Convention under the XXIVth Rule of Order.

The Wardens and Vestry of *Church of St. Thaddeus, Aiken*, applied to be received into the Convention.

The application, after debate, was allowed to be withdrawn, for the purpose of amendment.

The Wardens and Vestry of *Emmanuel Church, Chester*, applied to be received into the Convention.

On motion of Mr. Memminger, the application was referred to a

Committee, consisting of Mr. Memminger, Rev. F. P. Lee, and Mr. Lesesne.

After prayers by the Bishop, adjourned to 10 o'clock on Monday next.

Monday, 19th February, 1844.

The Convention assembled for Public Worship according to adjournment. Morning Prayer was read by the Rev. A. Glennie, and a Sermon preached by the Rev. T. C. Dupont.

After Divine Service the Convention was called to order by the Bishop. A quorum being found present, the Minutes of Saturday were read and approved.

The names of Members absent on Saturday being called, the following Gentlemen appeared and took their seats :—

St. John's, Berkley, Dr. Benjamin Huger, and John Harleston.

St. Peter's, Charleston, Edward Barnwell, junr.

St. Michael's, Charleston, W. J. Grayson.

The following Delegates presented their credentials, and took their seats, viz. :—

Christ Church, Wilton, J. W. Faber, Col. Lewis Morris.

St. Andrew's Parish, John Ramsay.

Prince William's Parish, George C. Mackay.

St. Bartholomew's Parish, Dr. R. L. North.

The Church of St Thaddeus, Aiken, its application being amended and deemed satisfactory, was received into Convention by a unanimous vote, and Messrs. E. R. Laurens, and J. K. Sass, took their seats as Delegates.

The application of the *Episcopal Church in : partanburg District*, was referred to the same Committee to which the case of *Emmanuel Church, Chester*, was committed.

Trinity Church, Edgefield, and *The Parish of St. Thomas and St. Dennis*, being excluded from the Convention under the XIIth Article of the Constitution, on account of not having paid their quotas to the expenses of the Convention for three years last past, on payment of the arrearages due, were, on motion, received into the Convention. The following Delegates presented their certificates, and took their seats :—

St. Thomas and St Dennis, Major John Huger, and Dr. E. Ravenel.

Trinity Church, Edgefield, Charles A. Meigs.

The Rev. Messrs. Wigfall and Johnson appeared and took their seats.

The Bishop appointed the Rev. Arthur Wigfall as Preacher for the first day of the next Convention, and the Rev. Dr. Henry his substitute.

Also, as Preachers for other days, the Rev. Messrs. Stephen Elliott, Fowler, and Fowles.

The Standing Committee presented their Report, as follows :—

The Standing Committee of the Diocese of the Protestant Episcopal Church in South Carolina, respectfully report, that they have recommended to the Bishop for Priest's Orders, the Rev. F. Beekman Lee, the Rev. John H. Cornish, the Rev. James H. Miles, and the Rev. Stiles Mellichamp.

They have also recommended, to be received as Candidates for Orders, Mr. Wm. H. Hanckel, Mr. J. M. Pringle, Mr. Elijah H. Downing, Mr. Alex. Gregg, Mr. Benj. Johnson, and Mr. Charles J. Adams.

They also gave their canonical consent to the Consecration of the Rev. J. P. K. Henshaw, as Bishop of Rhode Island; and passed Resolutions expressive of their condolence with our whole Church, and with his family, at the death of the late Bishop Griswold of the Eastern Diocese, and Presiding Bishop of the Protestant Episcopal Church in the United States.

CH. HANCKEL, *President.*

A Ballot was then held for a Standing Committee for the ensuing year. The Rev. Mr. Dehon and Mr. Coffin were appointed Tellers, who reported the selection of the same persons as last year, viz.:—

The Rev. Ch. Hanckel, D. D.,	Dr. I. M. Campbell,
“ W. H. Barnwell,	James H. Ladson,
“ P. Trapier,	Edward M'Crady,
“ P. T. Gervais,	C. G. Memminger,
“ P. T. Keith,	G. W. Egleston.

The Treasurer of the Bishop's Common, Permanent, and Convention Funds, reported as follows:—

The Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, having in trust the Funds instituted by the Convention, under the names of the Bishop's Permanent and Common Funds, submit their Report:—

DR.

PERMANENT FUND.

1843.	To Common Fund for 3-4th's of \$1,140 08, receipts of the year, Incidental Expenses, - - - - - Balance, - - - - -	\$855 06 57 00 484 97 ----- \$1,397 03
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CR.

1843.	By Balance, - - - - - Interest and Dividends, - - - - -	256 95 1,140 08 ----- \$1,397 03
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THOMAS GADSDEN, *Treasurer.*

Examined and found correct.

(Signed.)

PAUL T. GERVAIS,
N. R. MIDDLETON,
THOS. WARING.

Feby. 15th, 1844.

DR.

COMMON FUND.

1843.	To Cash paid Bishop of the Diocese, Incidental Expenses, Balance,	\$1,500 00 62 63 1,256 16 \$2,818 79
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CR.

1843.	By Balance, Cash from the following Churches, viz.	\$711 11
	Trinity Church, Columbia,	\$30 00
	St. James's, James Island,	5 00
	Church at Claremont,	20 00
	Grace Church, Camden,	10 00
	Church of the Holy Trinity, Grahamville,	15 00
	St. Luke's,	15 00
	St. John's, Berkley,	50 00
	Prince George's, Winyaw,	50 00
	St. John's, Colleton,	50 00
	St. Helena's Beaufort,	27 62
	Prince William's,	10 00
	Pineville, Upper St. John's,	10 00
	Christ Church, Greenville,	5 00
	St. Peter's, Gharleston,	100 00
	St. Bartholomew's Church,	25 00
	St. Helena's, St. Helena's Island, for 1842,	20 00
	St. David's, Cheraw,	10 00
	Edisto Island, for 1842 and 1843,	80 00
	St. Andrew's, for 1841, 1842, and 1843,	30 00
	Christ Church, Willtown,	15 00
	Trinity Church, Society Hill,	5 00
	St. Michael's, Charleston,	300 00
	St. Philip's, Charleston,	250 00
	St. Thomas's, in full to 1843,	120 00
1843. Dec. 31,	Permanent Fund, 3-4ths Income received,	1,252 62 855 06 \$2,818 79

THOMAS GADSDEN, *Treasurer.*

Examined and found correct.

(Signed,)

PAUL T. GERVAIS,
N. R. MIDDLETON.
THOS. WARING.

Feb'y. 15th, 1844.

DR.

BISHOP'S CONVENTION FUND.

1843.	To Balance, Investments, Incidental Expenses, Balance,	11 2,281 75 120 23 2 64 \$2,404 73
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1843.

By Bonds collected,	600 00
Donation from F. Withers, Esq.,	1,105 00
Interest and Dividends,	699 73
	<hr/> \$2,404 73

THOMAS GADSDEN, *Treasurer.*

Examined and found correct.

(Signed,)

JOS. W. FABER,
HENRY D. LESESNE,
JAMES R. PRINGLE.

Feb.'y. 10th, 1844.

The Committee on Unfinished Business was appointed, viz.: the Rev. Mr. Shand, and Doctors Waring and Powe.

The Committee on Finance was appointed, viz.: Messrs. Faber; Leesne, and Pringle.

Also, the Committee on the General Theological Seminary, consisting of the Rev. Messrs. Keith and Lee, and Messrs. McCrady and T. P. Alston.

A Ballot was held for the election of Delegates to the General Convention. The Rev. Mr. Lee and the Hon. John Rivers were appointed Tellers, who reported as elected:—

The Rev. Dr. Hanckel,	C. G. Memminger,
“ P. Trapier,	F. M. Weston,
“ T. J. Young,	Lewis Morris,
“ J. R. Walker,	J. H. Tucker.

The Committee on the Diocesan School reported as follows:—

To the Diocesan Convention of South Carolina:—

The Conventional School Committee, at the end of the 2d year of their Trusteeship, respectfully report, that, notwithstanding unlooked for disappointments, the good work of Christian education committed to them has, they trust, been not losing ground; though they have still to lament that its importance is not duly appreciated by even the pious of our Communion.

The Male School, under the care of its respected Principal, now numbers 22, 14 having been withdrawn, (6 of them by removal from the city,) and 11 added during the past year. Their ages vary from 7 to 15, but most of them are under 11 years. They are all taught in English, 10 in Latin, 6 in Greek, and 1 in Algebra; and have been instructed by the Principal in the Church Catechism, with the half of the works of Beaven and Abp. Secker, and with frequent references to the Baptismal Office, the Articles, &c.

The Clergy of the city, and occasionally from the country, attending weekly, have gone with them through the Daily Service, the Litany, Occasional Prayers and Thanksgivings, and the Gospel: for every Sunday, and have lately commenced the Communion Office; whether with spiritual good to them, the Searcher of Hearts alone can know, and the Giver of all Grace alone effect.

Your Committee have continued their stated visits, as frequently as permitted by other engagements, and have also attended the Semi-Annual Examinations, themselves conducting the latter of the two. They are of opinion, as before stated, that much and successful attention has been paid to grounding the pupils thoroughly in the rudiments of Arithmetic, English, Latin, and Greek Grammar, and Geography, and that they evince a good acquaintance with the histories studied in the School. The progress of some of them may be slower than their parents have expected; but your Committee would record their conviction that the advancement, though not so apparent, is not therefore less real. Indeed they highly approve the me-

thod of the Principal, in this respect, of giving comparatively few lessons, but all of them to be accurately learned, and frequently reviewed; and the benefit to the boys they have no doubt will be manifest in due time, by the subsequent rapidity of their attainments in the higher departments of classical and scientific knowledge.

In obedience to instructions of the Convention, 5 beneficiaries were selected in April last, and have since continued on its bounty. But of the amount pledged by the Convention, (viz., \$600,) only \$400 has been received. The Committee have become personally responsible for the remainder.

Several of the beneficiaries, we are glad to say, will hereafter be sustained by the contributions of individuals in several Parishes. And the Male School, it is hoped, will make no further demands upon the Church; unless at some future day provision be made for extending its usefulness by the addition of a boarding establishment, as already recommended.

Your Committee further respectfully report, that, deeply impressed with the importance of establishing a Female School, they took measures, as soon as it was practicable, during the past year, to have the same in forwardness. As every such enterprize must depend mainly upon the individuals at its head, the first object was to ascertain whether some acceptable Principal could not be found. After much inquiry, they at last settled down upon a Reverend gentleman, who, with his wife, was so highly recommended, that your Committee entertained a well founded expectation that the School would succeed. Preliminaries were all arranged, and your Committee went so far as to engage to become responsible for the rent of a house; when by some unforeseen cause, the Reverend gentleman, whose services were expected to be devoted to the establishment, changed his purpose, and asked to be excused from the engagement. Your Committee enter into this detail merely for the purpose of evincing their earnestness in promoting this design; and they have been deterred from its further prosecution only by the season's becoming too far advanced for commencing anew, when their former arrangements were defeated.

Your Committee sincerely hope that the Convention will continue to foster this enterprize of Christian education, and will unite in a strenuous effort to afford to the daughters of the Church those advantages, which it is her highest duty to procure for them. In what can we more strongly evince our love and devotion to our common Lord, than in rightly training those to whom, in their earliest infancy, are entrusted the lambs, whom he so earnestly desired his Church to feed? Religion is the basis of every thing valuable, and systems of education, which are made auxiliary to that, are in fact promoting man's greatest good by means most in conformity with his Creator's will, and consequently most conducive to his own chief happiness. Your Committee will regard themselves fortunate, if, in any thing they can accomplish, they shall be the humble means of elevating the standard of Female Education, and of placing woman in the proper sphere, which the will of Heaven designed her to occupy.

They therefore recommend the adoption of the following Resolutions:—

Resolved, That this Convention still regards with the deepest interest the establishment of a Female Diocesan School, in which the standard of female education shall be elevated to the highest attainable point, and religion shall be made the basis and support of the whole establishment.

Resolved, That the Committee in charge of this subject be instructed to continue their efforts to establish the Female School, and to make such arrangements as, in their judgment, will be most conducive to its early commencement.

Resolved, That in the opinion of this Convention, it would be advisable for the Clergy to bring to the attention of their Congregations, at some suitable occasion, the great advantages to be derived from the union of Christian with secular education.

In behalf of the Committee.

C. E. GADSDEN, *Chairman.*

Feb'y. 15th, 1844.

The Resolutions were passed.

The Committee on Diocesan Missions reported as follows:—

The Committee appointed by the last Convention to devise a plan of a Diocesan Board of Missions, respectfully report—that they have given the subject all the deliberation in their power, and have agreed upon the following, as in their opinion well calculated to promote the cause of Missions, by affording facilities for collecting information as to Planters who may desire to obtain, and are ready to aid in supporting Mission-

aries or Catechists among their people, and as to persons, whether Clergymen or Laymen, wishing to engage in the religious instruction of this class of our population—by enlisting greater and more general interest in Missions at home and abroad, on the part of the members of the Church in this Diocese—by serving to diminish the duties and responsibilities, and consequently the expense of a central organization ;—and by affording additional opportunities for a more intelligent choice of fields of labor, within or without the Diocese, and a judicious selection of Missionaries to be employed in either, viz. :

1. At each Annual Convention there shall be elected by ballot, a Diocesan Board of Missions, to consist of Presbyters, and Laymen, communicants of the Church in this Diocese, the Bishop being ex-officio Chairman. But before proceeding to the election, there shall be a *viva voce* nomination to the Convention, by any member thereof, of individuals from amongst whom the election shall be made.

2. This Board shall have committed to its special care and attention, the cause of Missions in general, (subject, however, to the controul of the Convention, to which body they shall make an annual report of their proceedings.)

3. It shall be the duty of this Board to receive applications for Missionaries or Catechists, to consider the offers of service in either of the above capacities that may be made to it—to select Missionaries and Catechists, and designate the fields of their labors,—in all cases with the concurrence of the Bishop, and of the Diocese, with the additional concurrence of the Minister and Vestry of the Parish, within which such person is to officiate; of the Planter or Planters, among whose people, he is to labor. And moreover, it shall be discretionary with the Board either to disburse directly sums *not* designated by the donors, or to make the General Committee of the Church their Agent in disbursing the same.

4. The Board shall elect their own Secretary and Treasurer, (whose services shall be gratuitously rendered,) and their reports shall be embodied in the General Annual Report of the Board.

5. The Treasurer shall act as receiving agent of all amounts entrusted to this Board for Missions, and disburse the same agreeably to the intentions of the donors, and the instructions of the Board.

6. The Secretary shall keep a record of the proceedings of the Board, conduct its correspondence, and perform all other duties appertaining to his office.

7. The Board shall hold Monthly or Quarterly Meetings, at the discretion of the Chairman,—at which it shall receive such applications as may be made, and give such information as may be required, in conformity with the third rule.

The Committee further recommend the adoption of the following Resolution, viz.,

Resolved, That the report and plan of a Diocesan Missionary Board presented by the Committee, be laid on the table, and printed with the Journals, for the information of the Church in this Diocese,—and to await the expected action of the approaching General Convention on the subject of Missions.

CHRISTIAN HANCKEL, *Chairman.*

The Resolution was passed.

On motion of Mr. Memminger, the following Resolutions were referred to a Committee of three Clergymen and three Laymen. The Committee appointed were the Rev. Messrs. Christian Hanckel, D. D., Shand, and Glennie, and Messrs. Memminger, F'rierson, and H. W. Ravenel:

1. *Resolved*, That the Indian Tribes of the United States having been removed by the policy of our Government, from the immediate neighborhood of Christian communities, to the remote regions of the West, the duty devolves upon the Christian Church to adopt the most efficient measures for supplying them with the Gospel of Salvation.

2. *Resolved*, That to this end, it is expedient to send out a Bishop, for the special purpose of organizing and extending the Church among the Indians; and deeply impressed with the importance of this object, this Convention doth charge it upon her Delegates to the General Convention, to bring the subject before that Body, and procure, if practicable, the adoption of this salutary measure.

The Committee on the Fund for Infirm and Decayed Clergymen, reported as follows:—

“The Trustees of the Fund for Aged and Infirm Clergymen,” respectfully report—that they were duly convened, and elected Mr. James R. Pringle the Treasurer. This gentlemen having kindly consented to serve, he was requested to address a Circular to the Clergy, inviting their attention to the Resolution of the Convention, on the subject of “a collection to be made annually for Clergymen disabled by age or disease.” This request was promptly complied with, and the result will appear from the report of the Treasurer, which is subjoined.

C. E. GADSDEN, *Chairman of the Board.*

Feb'y 19th, 1844.

The Lay Trustees are Messrs.

N. R. MIDDLETON,
G. W. EGLESTON,
J. R. PRINGLE.

Fund for Relief of Aged and Infirm Clergymen, in Account Current with James R. Pringle, Treasurer of the Trustees.

DR.

1843.					
Sept. 27	To paid Miller & Browne, for printing 100 Circulars,	-	-	-	\$4 00
Oct. 20	“ for Minute Book Account and labeling, etc.	-	-	-	3 50
	To balance,	-	-	-	332 59
					\$340 09

1843.			
Nov.	14	By Collection at St. Andrews' Chapel, Christ Church Parish, received from the Rev. Ed. Phillips, Rector pro. tem.	\$8 75
18	"	at St. Peter's Church, Charleston, received from Capt. Thos. Jersey,	42 73
24	"	at St. Philip's Church, Charleston, received from Henry Trescot, Esq.,	107 75
26	"	at St. Michael's Church, Charleston, received from the Rev. Paul Trapier,	70 26
28	"	at All Saint's Parish, received from the Rev. Alex. Glenie, Rector, his order on Wm. Mazyck & Son,	20 75
28	"	at Trinity Church, Society Hill, received from Mr. John Witherspoon,	22 85
30	"	at Church at Claremont, Stateburg, received from Rt. Rev. C. Gadsden,	22 00
Dec.	7	at Trinity Church Columbia, received through the Rt. Rev. C. E. Gadsden,	26 00
1844.	"	at St. John's Church, John's Island, received from the Rev. T. J. Young, Rector,	12 00
Jan.	3	" at St. James' Church, James Island, received from the Rev. S. Mellichamp,	5 00
Feb.	8	By donation from one of the congregation of St. Michael's Church, found in the box at the door of the Church, labeled "for Decayed Clergymen,	2 00
			\$340 09
			<hr/>
		By balance in Treasurers hands, Errors excepted.	\$332 59

JAMES R. PRINGLE, *Treasurer.*

Charleston, S. C., 17th February, 1844.

The same Trustees were re-appointed, viz.: Messrs. Middleton, Eggleston, and Pringle.

The Committee on Unfinished Business reported as follows:—

The Committee on Unfinished Business beg leave respectfully to report, that on reference to the Journals of the Convention of last year, they find that two Resolutions offered by the Rev. Mr. Converse, (see p. 44,) one offered by the Rev. C. P. Elliott, (see p. 45,) and a motion offered by the Rev. Mr. Dupont, proposing an alteration in the first proviso of the second Section of the 3d Article of the Constitution, (see p. 45,) constitute the only unfinished business of the last session.

The Committee would further report, that a proposition of the last General Convention to annex an additional Article, as Article 10th of the Constitution, they consider also as unfinished business, to be considered and acted upon by this Convention.

PETER J. SHAND, *Chairman.*

After prayers by the Bishop, the Convention adjourned to 10 o'clock to-morrow.

Tuesday, 20th February, 1844.

The Convention met according to adjournment. Morning Prayer was read by the Rev. R. T. Howard, and a Sermon preached by the Rev. C. P. Elliott.

After Divine Service the Convention was called to order by the Bishop, and a quorum of both orders found present.

The Minutes of yesterday were read and amended.

The names of Members absent on preceding days were called, and Messrs. R. G. Barnwell, and A. H. Seabrook, took their seats.

Mr. Memminger asked, and obtained leave of the Convention, to make some personal explanations in regard to the action of the Convention on yesterday.

Whereupon, on motion of the Hon. Mr. Barnwell,

Resolved, That this Convention does not design to instruct, or control the action of its Delegates to the General Convention.

The vote being called for by orders, it resulted, of the Clergy, Ayes nineteen (19,) Noes eleven (11;) of the Laity, Ayes sixteen (16,) Noes four (4)—divided, three (3.) So the resolution was passed.

On motion of Rev. Mr. Webb,

In order to promote, as efficiently as possible, due reverence for the Lord's Day,

Resolved, That it be recommended to the Rectors and Ministers to preach upon the obligations, duties, and privileges of the Lord's Day, on the last Sunday of August next.

The Committee on the applications of Churches to be received into Convention, reported as follows:—

The Committee to whom was referred the application from the Church of Emmanuel, in Chester District, praying to be admitted into canonical union with this Diocese, have duly considered the same, and respectfully report,—that the application is informal, in not stating the means and prospect of supporting a Minister; but your Committee find this informality has arisen from inadvertence—inasmuch as from testimony brought before your Committee, it appears that measures have been taken for the support of a Minister, and zealous and efficient members of the Church have undertaken to contribute three hundred dollars to his salary, and have made arrangements for the call of a Minister. Your Committee, therefore, recommend that the application be granted.

C. G. MEMMINGER, *Chairman.*

The Committee, to whom was referred the application from sundry persons in Spartanburg District, praying canonical admission as a Church into this Diocese, have duly considered the same, and respectfully report—that from inquiries which they have made, the following appear to be the facts of the case. The applicants consist of two distinct Vestries; one at Spartanburg Court House, and the other at the Limestone Springs, distant about 20 miles. They have issued a subscription list for building a Church, and are in expectation that a Church at the Limestone Springs will be given them. But no Church at present belongs to them at either place; neither are your Committee informed as to whether any, or what amount, is on their subscription list. They have invited a Minister of our Church to come and preach to them, but expressly state that his services must be paid for from the missionary funds of the Church.

Under these circumstances, your Committee are of opinion, that the applicants are not in the state of organization which is contemplated by

the constitution of the Church as requisite, before admission can be had into a participation of its government,—and they therefore recommend, that any action upon the application be indefinitely postponed. Whenever the congregations are in a proper state of forwardness to comply with the constitution, they can then renew their application.

All which is respectfully submitted.

C. G. MEMMINGER, *Chairman.*

The Rev. Dr. Harris, Secretary and General Agent of the Domestic Committee of the Missionary Society of the Church, was invited to a seat in Convention.

Emmanuel Church, Chester, was received, and the certificate of election of the Hon. J. S. Sitgreaves, and Messrs. B. B. Johnson, Wm. Johnson, and R. S. Seeley, were approved. Mr. Seeley appeared and took his seat.

The Resolution of the Committee, in regard to the Church in Spartanburg, was adopted

The Churches were called upon for their quotas to the expenses to the Convention.

The Rev. Mr. Converse called up a Resolution of his, laid on the table at the last Convention, viz.:

Resolved, As the sense of this Convention, that the Gospel of Christ and the doctrines and Rubrics of the Episcopal Church, recognize the right of her members to bring their children to holy Church for holy baptism,—and the right and privilege of such children, thus to be “received into the congregation of Christ’s flock,” even though those who bring them should not be *communicants*.

Resolved, That it is the imperative duty of the Clergy to administer the right of Baptism to the children of those her members, who conform to her rubrics on this subject.

Pending the discussion of these Resolutions, the Convention, after prayers by the Bishop, adjourned to 10 o’clock on Thursday next.

Thursday, 22d February, 1844.

The Convention met for public worship according to adjournment. Prayers were read by the Rev. P. Gadsden, and a Sermon preached by the Rev. Dr. Henry.

The roll was called, and a quorum of both orders were found present.

The Minutes of Tuesday were read and approved.

The Hon. John P. Richardson presented a certificate from St. Mark’s, Clarendon, and took his seat.

The Committee on the General Theological Seminary reported as follows:—

To the Diocesan Convention of South-Carolina:—

The Committee on the Theological Seminary beg leave to report—That in the course of the year ending in June last, there had been 26

students admitted into the junior class, and 6 into the middle class ; and that the whole number of students connected, at that time, with the Seminary, was 68. Two of this number are from this Diocese.

Two of the six Professorships are still without endowment.

The Finance Committee of the Board of Trustees, report the estimated expenditures of the present year as amounting to \$8,491 15 ; to meet which there will be only \$6,713 20 ; leaving a deficiency of \$1,777 95. They report that during the last year "there has been no contribution properly applicable to the capital." Contributions are credited to seven Parishes of this Diocese, amounting, in the aggregate, to \$310 30.

Your Committee, in referring to the report made two years ago by the Committee on the Seminary, find the following suggestion proposed to the Convention for its action. "From this Diocese there are eleven Trustees. But our Clergy now number 48, and our contributions have amounted to \$14,000—so that the Committee respond to the opinion of the Bishop, that we are entitled to another Trustee." With an increased number of Clergy, your Committee calls the attention of the Convention again to the fact, that our Diocese is entitled to twelve Trustees.

The Seminary was early an object of deep interest with our Diocese. Its very origin, indeed, illustrates that interest, in the zealous efforts, in its behalf, of him who was then our Bishop. Nor has its condition ever ceased to be the subject of our solicitude. Thus fostered by us, and so important an influence as it is calculated to exercise on the welfare of the Church, we cannot but be anxiously alive, as well to its reputation, as its conduct. Whatever may affect either therefore, at once arrests our notice, and unfavorable rumors which, in some quarters prevail, and which your Committee trust originate in mistaken views of its condition, awaken anew our jealous interest in its welfare.

Your Committee propose the adoption of the following resolutions :—

1st. Resolved, That the Convention again commend the institution to the continued Christian solicitude of the Church, and to the earnest prayers of all, that this fountain of learning may be kept ever pure by the presence of the Holy Spirit, and that so, by the blessing of God upon those whom it sends forth, "the comfortable Gospel of Christ may be truly preached," to the breaking down the kingdom of sin, Satan and death, and the gathering into one fold the whole of his dispersed sheep.

2d. Resolved, That in justice alike to the Seminary and the Church, the Trustees be requested to investigate the grounds of the rumors unfavorable to the institution, that so, if they be sound, no damage may accrue to the one, and if unsound, an unjust stigma may be removed from the other ; and that the Trustees from this Diocese be requested to bring the matter before the Board, and to report to the next meeting of this Convention.

3d. Resolved, That it is expedient that the persons to be nominated to the General Convention, as Trustees of the General Theological Seminary, be elected at the Diocesan Convention next preceding each meeting of the General Convention, and that this Convention do accordingly proceed to such election at its present session. In behalf of the Committee,

P. TRAPIER KEITH.

The resolutions appended to the report were laid on the table.

On motion of the Secretary,

Resolved, That it be referred to the Committee on Finance, to consider and report on the expediency of doubling the quotas of the Churches and Parishes to the expenses of the Convention for one year.

The Committee on Indian Missions reported as follows:—

The Committee to whom were referred the resolutions relative to Indian Missions, respectfully report that they have considered the same, and also a communication from the Secretary of the Domestic Board, inviting the Convention of this Diocese to express its opinion, and to have some action on the proposed measures to supply the Indian Tribes within our Territories with the glad tidings of salvation. Duly impressed with the claims of this ill-fated people to our sympathies, and appreciating the extraordinary facilities which their present condition affords for the diffusion of the gentle and civilizing influences of the Gospel among them; they cannot but feel the obligations of the Church to exert her utmost efforts in their behalf. They therefore recommend the adoption of the proposed resolutions modified as follows:

Resolved, That the Indian Tribes of the United States having been removed by the policy of our Government from the immediate neighborhood of Christian communities, to the remote regions of the West, the duty devolves upon the Christian Church to adopt the most efficient measures for supplying them with the Gospel of salvation.

Resolved, That to this end it is expedient to send out a Missionary Bishop for the special purpose of organizing and extending the Church among the Indians; and deeply impressed with the importance of this object, this Convention doth request her Delegates to the General Convention, to bring the subject before that body, whenever in their opinion it is deemed most expedient to act upon the subject.

All which is respectfully submitted.

CHRISTIAN HANCKEL, *Chairman.*

The Committee to whom the resolutions relative to Indian Missions were referred, respectfully report that they have considered the same, and also a communication from the Secretary of the Domestic Board in relation to the subject, and beg leave respectfully to report, that they recommend the adoption of the first resolution as it stands, and the second resolution amended as follows, viz:—

1. *Resolved*, That the Indian Tribes of the United States having been removed by the policy of our Government, from the immediate neighborhood of Christian communities, to the remote regions of the West, the duty devolves upon the Christian Church to adopt the most efficient measures for supplying them with the Gospel of salvation.

2. *Resolved*, That to this end it is expedient to send out a Missionary Bishop for the special purpose of organizing and extending the Church among the Indians; and deeply impressed with the importance of this object, this Convention doth request her Delegates to the General Con-

vention to bring the subject before that body, whenever in their opinion it is deemed most expedient to act upon the subject.

Committee, Rev. Messrs. C. Hanckel, Shand, Glennie, and Messrs Memminger, Frierson, and H. W. Ravenel.

Col. D. L. Mackay presented a certificate of delegation from Prince George Winyaw, and took his seat.

On motion of the Rev. Mr. Converse, the following resolution was laid on the table.

Resolved, That *Article Third, Section Third*, of the Constitution of the Protestant Episcopal Church in the Diocese of South-Carolina, be so amended as to introduce the following words after the word "*institution*"—*or being the presiding officer of any College, or other incorporated institution of learning*.

The resolutions of the Rev. Mr. Converse, which were under debate on Tuesday, then came up for discussion.

Mr. Converse offered the following amendment :

Resolved, As the sense of this Convention, that it adopts the following extracts from "*A Pastoral Letter to the Clergy and Laity of the Protestant Episcopal Church, from the Bishops of the same, assembled in Convention in the city of Philadelphia, this 24th day of May, in the year of our Lord one thousand eight hundred and twenty*."

"On the *qualifications of sponsors*, we have in the first place to remark, that, in the service, there are made very solemn appeals to the consciences of those who answer for a child: such, that if they can reconcile themselves to false professions in this shape, it does not appear, why they need to hesitate to extend the falsehood further. Independently on this, we should fear to authorize the minister's scrutiny into the movements of the mind of the party, which would make an inquisitor and a tyrant of every minister, whose constitutional character might incline him to the taking of such a stand.

In any case in which an infant may be presented by a person who is an 'open and notorious evil liver,' the fact being known to the minister, with such evidence as that he can commit his conscience and his character on the issue, we think that the rejection would be laudable, and indeed a duty. But we do not carry this matter so far, as might be an incitement to the minister to hazard the incurring of the guilt of slander; perhaps to the putting of himself in danger of legal punishment: for although we suppose our Courts to have great indulgence to the plea of the conscience of a Clergyman, when its dictates are grounded on the institutions of *his Church*; yet, where no *such sanction* can be perceived, but rather a contrariety, we think it probable, that there cannot be an inquiry into the private lives of people, without its being followed by very unhappy consequences.

How far it would be expedient to require that the sponsor should be a communicant, may be thought deserving of consideration. Both rubrics and canons are silent, as to this point: so that if the minister should

exact such a condition, it would be a *passing of the limits of his authority*. If it should be held, that the state of the Church is such as to render the expedient desirable, it should be by a *concurrent act of the two houses*. But we doubt of the *expediency of this*, in the present circumstances of the Church; when there are so many, who are kept from the Holy Communion by prejudice and by misapprehension. We rejoice in what we know of the gradual *decline* of this restraint from the most unequivocal form in which the profession of the name of Christ can be made before the world. Perhaps it may be thought, that the *expedient* now in question would tend to the same *desirable issue*. We are *persuaded of the contrary*; and having witnessed the *bad effects of all measures of this sort*, which will bear the appearance of *denunciation or of exposure to public censure*; and knowing that they have a tendency to the reverse of their designs, we wish on this point, as on the other, that there may be wielded no other arms than those of *argument and persuasion*.

We will conclude our remarks on both the subjects with stating, that our attention having been called to them by the representatives of the clerical and the lay deputies of our Church; the occasion has been fraught with the advantage to us of a free comparing of our respective experience; and the consequence has been *unanimity*, in this *free delivery of our resulting opinion*."

"If there be any who make *inroads on the order of the worship of our Church, under the notion that they are thereby rising to a greater height of evangelism*; we guard against being understood, as in *any degree favoring such disorder*. On the *contrary*, if it were given way to, there would follow the *destruction of the characteristic features of our Church, inherited by her from her mother Church of England*. It is the *desire of the hearts of your Bishops, to perpetuate the principles of that Church as cleared from anti-scriptural inventions at the reformation*: and in *this design*, we invite the *co-operation of all the members of our communion*."

To which the Rev. J. S. Hanckel moved to add the following extract from the same document, as an amendment by way of explanation:—

"On the carrying into effect of the provision of the Rubrics relative to public baptism, there being understood, the exception of cases of 'great cause and necessity,' we give our opinion, that it is the duty of the Clergy, in their respective cures, to endeavor, by argument and persuasion, to accomplish a strict conformity to the Rubric: and we know not on what principle it can be dispensed with, except on that admitted in all jurisprudence, ecclesiastical and civil—prevalent and long custom, not censured by those whose office it is to call to account for the violation of law. In the present case, the toleration of the departure from the Rubric in our mother Church of England, for a long course of preceding years, and generally in the United States before and since the revolution, has weight on the present question.

"It is worthy of notice, that between these two countries there is a great difference of circumstances operating against a strict observance of the Rubric in our case. In every part of England, there is easy access of the people to their minister, in the public performance of the

service of the Church; whereas, in consequence of the scattered residence of a great proportion of our Episcopalian population in numerous districts of the United States, it is difficult, and often impossible, for people to bring their children very many miles for the purpose of their being baptized; or even to present them for reception after private baptism; which of course will be the whole received by them: and this, although an entire baptism, is short of what was contemplated by the Rubric.

“These are considerations, which make us hesitate to aim at a degree of discipline, found to be unattainable in our parent Church, although so much more favorably circumstanced for such an object. They are, however, what would have no weight with us, had the necessity of public baptism been enjoined on us by the word of God. This is not the case; as is attested by St. Philip’s baptizing of the eunuch, recorded in the eighth chapter of the Acts; by the narrative of the baptism of St. Paul, in the ninth chapter; by that of Cornelius and his household in the tenth, and by that of the jailer and his family in the sixteenth.

“However weighty these facts, they do not render us insensible to the reasons, on which public baptism was introduced by ecclesiastical legislation, at an early period of the Church. Accordingly, we again hold up to the conscience of every Minister, the duty of his endeavoring to induce to it by argument and by persuasion. But we hesitate to enjoin strict conformity to the Rubric, when we know, that the consequence would be the leaving of a great proportion of the rising generation unbaptized; and the surrendering of another great proportion of them to the being baptized under circumstances, which would tend to attach them to communions differing from our own.

On motion of the Rev. Mr. Wigfall, *the whole subject was indefinitely postponed*, by a unanimous vote.

The Convention then took a recess, to meet again at 6 o’clock, at St. Stephen’s Chapel.

St. Stephen’s Chapel, 6 o’clock, P. M.

The Convention met according to adjournment. The Minutes of this morning’s session were read and amended.

On motion of the Rev. Mr. Converse, the Resolution of the Rev. C. P. Elliott, laid on the table last year, viz.:

“*Resolved*, As the sense of this Convention, that no person ought to be received as a sponsor in baptism but one, who is a regular communicant of sound standing in the Christian Church”—

Was taken up, and indefinitely postponed.

The Rev. Mr. Dupont called up a Resolution of his, offered last year, and laid over for consideration, viz.:

Resolved, That in the *first proviso of the second section of the third Article* of the Constitution, the words “*his station*” be stricken out, and the words “*the minority, either as a Minister of some established Congregation, or as a Missionary,*” be inserted in their stead.

On motion of Mr. McCrady, this Resolution was indefinitely postponed.

On motion,

Resolved, That this Convention approve of the alteration in the Prayer-book, proposed at the last General Convention.

The proposed addition to the Constitution of the General Convention, was also taken up and approved.

The Committee on Finance reported as follows:—

The Committee, to whom was referred the Accounts of the Treasurer of the Convention, report, that they have examined the same, and find them properly vouched; and they would suggest, that such Churches as are in arrears, should be informed of the same by the Treasurer, previous to the meeting of the next Convention.

They would further suggest to the Convention, that the Resolution of the Treasurer, viz., "That it be referred to the Committee on Finance, to consider and report on the expediency of doubling the contributions of the Churches and Parishes to the expenses of the Convention for one year," should, from the brevity of the time, be allowed them further opportunity to consider upon the proper means to be adopted, in relieving the Convention from further inconvenience on this subject.

JOSEPH W. FABER.

February 22, 1844.

The Committee of Finance report respectfully, that they have examined the Accounts of the Treasurer of "The Convention Fund," raised in aid of "The Bishop's Permanent Fund," and find the same correct, and regularly invested; and would recommend, that such amounts as are due, be collected as soon as expedient.

Respectfully submitted, by

JOSEPH W. FABER, } Committee
JAMES R. PRINGLE, } on Finance.

February 21, 1844.

On motion of Dr. L. M. Campbell,

Resolved, That the quotas of the several Parishes and Churches to the expenses of the Convention, be doubled for *one year*.

The Resolutions appended to the Report of the Committee on the General Theological Seminary, were taken up and passed.

James Gadsden, Esq., a Delegate from the Church of St. Thaddeus, Aiken, appeared and took his seat.

The Convention then went into the election of Trustees of the General Theological Seminary.

The following gentlemen were, on motion, nominated to the General Convention:—

The Rev. T. J. Young,
" J. R. Walker,
" C. Hanckel, D. D.,

N. Russell Middleton,
Robert Barnwell,
C. G. Memminger,

The Rev. A. L. Converse,
 " P. Trapier,
 " W. H. Barnwell,

Edward R. Laurens,
 Francis M. Weston,
 Lewis Morris.

Mr. Thomas Gadsden presented his certificate as a Delegate from St. James's, Goose Creek, and was allowed to explain it. Whereupon, on motion of the Rev. Mr. Young, the Delegate was allowed to take his seat.

On motion of the Rev. Dr. Henry,

1. *Resolved*, That as the Orders, the Liturgy, and Offices of the Protestant Episcopal Church in the United States were derived from the Church of England, it is a matter of great interest and importance, to have the Prayer-books of the two Churches carefully collated throughout, according to the authorized edition of each,—and that the collation be published in such a manner, as to be of easy and satisfactory reference.

2. *Resolved*, That a suggestion to this effect be sent up to the General Convention of the Church.

3. *Resolved*, That this suggestion be confided to the care of our Delegates to the General Convention.

The Resolution of the Rev. Mr. Converse, in relation to an alteration of the Constitution, laid on the table this morning, was taken up, and again laid on the table.

The Rev. Mr. Young offered the following Amendment to the Constitution, which was laid on the table, viz., that the *third Section* of the *third Article* of the Constitution be amended, so as to read as follows:—

“Every other Clergyman of the Church, being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese; or a Chaplain of any benevolent, or other public institution; or an instructor of youth in any seminary of learning, constituted by civil or Ecclesiastical authority, in this Diocese; or a Chaplain in the Army or Navy of the United States; or being prevented by age and infirmity from exercising his clerical functions,—shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote in matters involving the temporal concerns of the Churches. The provisions of the second Section of this Article shall also apply to this Section.”

Dr. Waring offered the following resolutions:

Resolved, As the sense of this Convention, that a moral and more religious influence might probably be promoted, were the hours of business altered throughout the different corporate institutions of this city, making them to accommodate to the changes of the seasons, viz.: that through the winter from October 1st to March 1st, let the business hours

be from 10 to 3; and from 1st March to October 1st, from 9 to 2, as heretofore. The Convention in advocating this resolution, do not hesitate to give an earnest expression, that in offering this suggestion, it is done with unfeigned respect in, and adaptation to the times, with the intent of advancing the glory of God in the increase of family devotion—this is a privilege dear to the Christian, and of the same, we are convinced, many heads, fathers of families, are deprived, in consequence of the contracted hours that prompt them to their secular and official duties—for instance some of the officers of our city institutions live remote from the scene of their labors, and are doubly influenced from this, and a limited time, to forego that solemn and grateful exercise with their families, of asking of God a blessing on the approaching duties of the day. Therefore,

Resolved, That this Convention do respectfully present through their Secretary, to the City Council and different corporate institutions of the city, "a copy of these resolutions for their serious consideration and co-operation.

The resolutions were referred to a Committee of three Laymen, viz. Dr. Waring, and Messrs. Ladson and Egleston.

The Parochial Reports were presented and laid on the table.

On motion of the Rev. T. C. Dupont, the *third* standing resolution was amended by striking out the word *twelve*, and inserting the word *fifteen*.

Mr. M'Cady then offered the following resolutions, which the President refused to receive, and stated that the Bishop's Address being in order at any time, he would proceed to read it. The Bishop then read his Address as follows :

Brethren of the Clergy and Laity :—

In obedience to a Canon* of our Church, "the affairs of the Diocese since the last meeting of the Convention," are now to be made known to you.

Twenty Canonical visits have been made, viz: to the Church of the Messiah; Prince George's, Winyaw; All Saint's, Waccanaw; Prince Frederick's; St. John's, Berkley; St. Thomas; Grace Church, Camden; Claremont; St. Mark's, Clarendon; St. David's; Trinity, Society Hill; St. John's, Winnsborough; Grace Church, Sullivan's Island; Trinity, Edgefield; Trinity, Abbeville; St. Matthew's; Trinity, Columbia; St. Philip's, Charleston; St. James, James Island, and St. Peters.

Twenty-six informal visits† have been made, viz: to St. John's, Hampstead, three times; St. Stephen's, Charleston, six times; Pineville; St. Paul's, Radcliffeborough, twice; St. Paul's, Summerville, three times; Trinity, Columbia; St. Philip's, Bradford Springs; Claremont; St. Michael's, twice; St. Thaddeus', Aiken, four times; Grace, Sullivan's Island, twice. At some of these visits, the children were catechized; and baptism was administered to 11 infants and 3 adults; most of the baptisms at which I officiated are recorded in the Register of St. Philip's Church, Charleston. Three hundred and thirteen persons have been confirmed, viz: of the Church of the Messiah, 4; All Saint's, 83; Prince Frederick's, 1; St. John's, Berkley, 36; St. John's, Hampstead, 5; St. Paul's, Summerville, 3; Grace, Camden, 33; Claremont,

* The VIII. Canon of 1841.

† For particulars as to the visits, see *Gospel Messenger* from time to time.

25; St. Mark's, 10; St. David's, 8; St. John's, Winnsborough, 1; Grace, Sullivan's Island, 4; Trinity, Edgefield, 7; Trinity, Abbeville, 4; St. Philip's, Charleston, 18; Christ Church, 4; St. Stephen's, 7; St. Michael's, 11; St. Paul's, Radcliffeborough, 5; St. Peter's, 8; Trinity, Columbia, 22; St. Matthew's, 4.

Six persons have been received as candidates for orders, viz: William H. Hanckel, James Maxwell Pringle, Elijah H. Downing, Alexander Gregg, Benjamin Johnson, and Charles C. Adams.

The whole number of candidates is fourteen, (eight having been named in former addresses, viz: Messrs. I. G. Drayton, C. L. Johnson, J. S. Richardson, Jr., J. R. Fell, L. F. Klepstein, N. Hyatt, W. O. Prentiss, T. Fuller, Jr.) Two, Messrs. C. L. Johnson, and W. H. Hanckel, are at our Theological Seminary. The others are pursuing their studies under "the superintendance of the Ecclesiastical authority" "in conformity to Canon X. of 1832."

Four persons have been ordained, viz: the Rev. J. H. Cornish, F. Beekman Lee, J. W. Miles, and S. Mellichamp, who were admitted to the order of Priests.

Seven changes in the location of our Ministers have taken place, viz: the Rev. E. Reed has resigned the Rectorate of Trinity Church, Edgefield, and, I have been informed, though not officially, was elected Rector of "Holy Trinity," Grahamville.

The Rev. N. B. Tillinghast has presented a "letter" transferring him from the Diocese of Virginia, and the same has been "accepted" by me. He has been elected, as I have been duly informed, the Rector of Trinity Church, Society Hill.

The Rev. A. H. Cornish has presented a letter transferring him from the Diocese of New-York, and the same has been "accepted" by me. He has been elected the Rector of Trinity, Abbeville, and the notice, having been received from the Vestry and Wardens, it has been transmitted, as has also that in relation to Rev. Mr. Tillinghast, to the Secretary of the Convention, in conformity to Canon XXX.

The Rev. J. H. Cornish has been officiating during the summer as Missionary of the "Advancement Society," at Sullivan's Island.

The Rev. C. P. Elliott, late Missionary at Sullivan's Island, has been the Missionary of the same Society during the summer in Spartanburgh District.

The Rev. R. D. Shindler, late Missionary in Spartanburgh, is the Missionary of the same Society in Chester and York Districts, where he has been since May.

The Rev. J. W. Miles, late Minister of St. David's, Cheraw, is the Missionary of "the Domestic and Foreign Missionary Society" of our Church to Mesopotamia, or more properly, as the matter is understood by me, one of the three *delegates* to the branch of "the Holy Catholic and Apostolic Church" in that region. The flock at Cheraw had for a time the useful services of the Rev. A. Ford, of Florida, but ill health compelled his resignation.

The Rev. Henry Elwell, of Florida, has, I understand, recently entered on the charge of this congregation.

The Rev. E. T. Walker, of Georgia, has, I understand, now the charge of the congregation at Wilton.

One Church has been consecrated, viz: "St. Thaddeus" at Aiken. In this beautiful edifice, provided by the liberality chiefly of an individual, divine service has been held (with a single exception) on each Lord's day, also on Christmas day, and "the Festival of the Circumcision" by Clergymen from distant Parishes—the founder of the Church having met the expense of their journey to and from Aiken on the Rail-Road.

Eight persons have been examined for Holy Orders—the whole number of examinations has been ten.

On eleven occasions various services were held for the class of servants on plantations: at North Santee; Waccamaw; Lower St. John's, Berkley; St.

Thomas'; Upper St. John's, Berkley; Wateree, and at Aiken. Of the whole number confirmed, 151 were of that class. In addition to what was suggested in former addresses, in relation to their religious benefit; their generally noticed liking of Church music induces me to suggest the expediency of their being taught to Chant. It is believed that this *mode* of singing is more easily acquired, in its least complicated form, and will be more generally approved by them, than any other.

The School founded by our body, has been frequently visited. Once a week, there has been in it religious instruction and devotional exercises, conducted by one of our Clergy, I taking my turn, and also being present, and assisting at the semi-annual examinations. The report of the Committee, which will be before you, renders it unnecessary for me to say more, than that continued confidence in the capability and fidelity of the worthy Principal is cherished by me.

I may be permitted to add that the encouragement, which might reasonably have been expected, (both as to contributions to meet the tuition money of the beneficiaries, and as to parents giving it a preference to other schools,) has not been extended to this institution.

"The Charge to the Clergy," which in Canon XXVII. is declared to be "deemed proper," was delivered on Monday, (Feb. 13,) after the adjournment of our last Convention, and by request of the few Clergymen who heard it, has been published, and copies placed where they could be had, by any Clergyman who applied for it.

The quarterly meetings, and an extra meeting of the Board of Trustees of our "Advancement Society," so designated, (but it might very properly be denominated our "Church Society,"* the Bishop being ex-officio President, and the Charter, and Constitution, and By-Laws, all recognizing Church principles,) have been attended by me. The annual report of this old institution, to which, under God, the Diocese owes a large debt of gratitude for judicious, efficient, and liberal action in sustaining and extending its principles and usages, will soon be printed, and confirm its claim to your favor, and intercessions with the Almighty, who alone can ensure its stability, prosperity, and more and more usefulness. Let the means be provided, either by contributing to this Society, or to the Diocesan Missionary fund, and you may yet have the satisfaction of knowing that there is at least one Minister of our Church in each District of our State—that the Prayer Book is in the hands of every one of our community who is willing to receive it; and that no youth of proper character, who desires to devote himself to the sacred office, is prevented by the poverty of his parents. For "the Advancement of Christianity in South-Carolina," by such channel as he or she may prefer, what is to prevent, every member of the Church, without exception, young and old, poor and rich, contributing a stated sum annually, or monthly, or weekly, as may best suit convenience—let it be from the least able one cent a week—from the more able one-tenth of the tenth, which the common cause of promoting the glory of God, and the welfare spiritual and temporal of our fellow men, may justly claim from their *income*, and the aggregate would tell in bringing the Gospel in due season, to the door of each one of the half million of inhabitants in this land of our fathers, our affections—of our own household, which has the first claim on our sympathies, our alms, and our prayers.

The semi annual meetings of the Executive Committee of "the Charleston Protestant Episcopal Female Domestic Missionary Society," were attended by me. Any one who examines the Constitution of this Society, will be satisfied that it is truly "a Church" Society. The excellent ladies who founded and manage it, would be satisfied with no other. Our two Chapels for the poor, (in and near Charleston,) eminently useful, and almost indispensable to prevent

* See Journal of the Convention for 1813, last page.

† In 17 of the Districts there is one Minister, or more than one. In 12 there is not *one*.

our indigent fellow members, from wandering to other folds, are chiefly sustained, by the efforts, zealous and constant, of this valuable Society, and if its resources were in proportion to its merits, we might have in Charleston and its suburbs, just as many Chapels as could be filled by the sojourners, and the poor of every caste and color.

On Tuesday, in Whitsun-week, I presided at the Anniversary of "the Episcopal Female Bible, Prayer Book and Tract Society," a useful auxiliary to our "Advancement Society," which makes no other claim on the time of the Bishop, besides *that* just mentioned, and to submit for his approval the Tracts which they distribute. It is a well regulated, well managed, and useful Society, and is augmenting its usefulness by applying its resources more and more, to the dissemination of "the Book of Common Prayer," with which no book of human origin can be compared. It is intended to suggest, and it may now be done, that as soon as they can be had, copies of the Bible, with the *marginal* translations, as printed "by the command of King James 1st," should be exclusively circulated. The Bibles in current use have not those marginal translations, which the translators inserted to signify, that they were in doubt as to the preferable English word or phrase—the marginal translation therefore is of equal authority with *that* in the text.*

The Anniversary of "the Society for the relief of the Widows and Orphans of the Clergy" of the Diocese was attended by me. It continues to be fostered by a generous laity, who for more than seventy years,† by providing a stipend for the persons named, testified that they esteemed the Ministers of their Lord "very highly in love for their work's sake."

On Whitsun Tuesday, and again on Thanksgiving day, I was present at "Evening Prayer," and the delivery of an address to the children of our congregations in the city, and suburbs—a custom of long standing, which is believed to be useful both to the young, and to their parents, sponsors and teachers.

On the 10th April, after "Evening Prayer," at St. Stephen's Chapel, there was a meeting of Clergymen and Laymen—members of the "Domestic and Foreign Missionary Society" of our Church, convened to take measures for providing support for the Rev. Mr. J. W. Miles, who had signified an earnest desire to be associated, or a "co-adjutor‡" with the Rev. Mr. Southgate, as Missionary to the Church in Mesopotamia—a Church represented to be sound as to order, faith, and worship, but, suffering from poverty, oppression, and various causes, in danger of becoming heretical, schismatical, or extinct. I presided at this meeting, for although I prefer, and think it my duty to say so, missions to the Christians without pastors, and the heathen, a large mass, *within our country*, I have no objection to a mission, or more properly a delegation to a sister Church, under the very peculiar circumstances which were said to affect the Church in Mesopotamia, and having at the same time great confidence in the character, and not a little moved, by the appeal of the excellent Clergyman who instituted, and I supposed was to be at the head of the Mission for the relief, through their proper Ecclesiastical authorities, of the Church in the country, which has been named.

In obedience to Canon II. of 1841, letters have been addressed by me to the three Clergymen who have been absent from the Diocese for more than two years.

A Canonical reply has been received from two of them, the Rev. Mr. Allston Gibbes, and the Rev. J. W. Chandler.

* It is understood, that this proper English version *is about to be republished in Pennsylvania.*

† The Society founded in 1762, consisted at first of Clergymen only, but in 1771, Laymen became members of it, and they are now the great majority.

‡ Report of the Committee—"Christ sent forth his disciples in pairs," page 2—"I propose to join Mr. Southgate at his station," page 5.

"The Charleston Gospel Messenger and Protestant Episcopal Register," has monthly occupied a portion of my time. Our late revered Bishop in the prospectus dated August 26th, 1823, (the first number appeared in January, 1824,) remarks—"The members of this Southern portion of the Church without a publication of the kind, are liable either to be misinformed, or to remain uninformed, and unaffected as they should be, concerning religious things," and in the address by one of the first Editors (the Rev. Dr. Dalcho,) we read "this publication is designed to contain—the proceedings of Conventions and Societies connected with the Church, and generally, every thing relating to the interest, or explanatory of the faith and worship of the Protestant Episcopal Church. We will not pretend to assert that we are so entirely abstracted from partial feeling, that we have no higher regard for one Church than for another. No—we have a decided preference. We conscientiously believe them (the distinctive characteristics of our venerable Church,) to be founded on the laws of divine truth, and upon Apostolical practice. The expression of these sentiments, we are aware will expose us to the exclamation of the latitudinarian: 'O this is Sectarian.' " "Christianity itself was so called in the days of Tertullus, when it was known as the 'Sect of the Nazarenes.' "

It is a *special* object of this monthly Magazine to preserve important documents—relating to the Diocese of South-Carolina. To secure the fulfilment of the provision, in Canon XLVIII., Section 2, as to the admission of Ministers among us, some such publication, under the Ecclesiastical authority, seems necessary.

It being one of my consecration vows "to be ready to drive away and banish from the Church all erroneous and strange doctrines contrary to God's word"—and having reason to apprehend that the doctrine of "three orders of Ministers, in Christ's Church," is misunderstood by some of our members, and deeming it unnecessary, as well as inexpedient, to publish any thing new on a subject which has been so thoroughly discussed, it yet has appeared to me proper, to recommend the perusal of so much of the great work of Hooker as treats of it, or "Slater's Original Draught of the Primitive Church," or the book entitled "Episcopacy Examined and re-examined."

The doctrine so plainly set forth in our Catechism; in the second invocation in our Litany; in the "General Thanksgiving;" in "the Prayer of Consecration," at the Holy Communion; and in our 31st Article, viz: that "God the Son *redeemed all mankind*," it appears to me is also misunderstood by some, if it be not virtually denied, and therefore, being unwilling to help, in any degree, to revive a controversy on this or any other subject, I feel it my duty to recommend to diligent perusal "Comparative Views of the controversy between the Calvinists and Arminians," by Bishop White, (of which the learned author with his characteristic modesty is said to have remarked, "if he had ever written any thing worth reading it was *that*!")—and also, the Primary charge of the Bishop of Western New-York, "on the extent of redemption."*

There is another doctrine, plainly set forth in the offices for Baptism and Confirmation, in the Catechism, and in the XXVIIth of our Articles, viz: that Baptism is "the washing of regeneration"†—(Titus iii. 5,) which it seems to me is also misunderstood, if not denied. On this also, there has been much controversy, but the candid Churchman will be satisfied with the exposition of our standard authors on the Catechism—

* In the volume of *Sermons* by the late Bishop Griswold, the Calvinistic theory is *controverted*.

† The word "regeneration" occurs twice only in Holy Scripture, in Matt. xix. 28, when it obviously refers either to the resurrection, or to the whole Christian dispensation, and in Titus iii. 5, where it can mean nothing else but baptism.

the offices for Baptism, and the Articles. In this connexion I name Bishop Brownell's Family Prayer Book, and Bishop Hobart's Companion for the Book of Common Prayer,* also Hooker, as works elucidating the subject; vindicating it from misapprehension, and especially, establishing its authority by "Holy Scripture and ancient authors." The occasion is embraced, to recommend for a Family Library the Commentary, recommended by the House of Bishops to candidates for orders, viz: Patrick, Lowth, Whitby,† and Lowman, on the Old and New Testaments, and Arnold on the Apocrypha,‡ or, Mant and Doyley's Commentary, republished, under the direction of Bishop Hobart; also, Stanhope on the Epistles and Gospels§—in all these works the views of our Church as to doctrine, duty and discipline, are fully set forth. Surely it is time for the members of our Communion to prefer such Commentaries to those, which, however excellent, keep out of view, or impugn principles and usages, which the consistent Churchman regards as most surely to be believed and practised.

It must not be inferred from any remarks now made, that the state of the Diocese is at all otherwise than calm and peaceful; and you will permit me to remark that it will continue to be so, if Christian principles continue to govern each member, Clerical and Lay—the principle of each one remaining in his proper sphere, and not shooting out into the sphere of his brother—the principle of respecting motives, however much actions may be mutually disapproved—the principle of speaking of the subject, if there be occasion, but as little as possible of the mover in it—the principle of preferring to state the truth, rather than to expose the error—that is of teaching by the didactic or declaratory, rather than by the polemic, or controversial method: principles which are thus taught in Holy Scripture,—“Let none of you suffer as a “busy body in other men’s matters.” “Now them that are such we ex-“hort—that with quietness they work.” “Study to be quiet, and to do “your own business”—“our rule—not to boast in another man’s line! “Charity is kind—thinketh no evil—hopeith all things, doth not behave “itself unseemly, seeketh not her own, is not easily provoked—rejoiceth “not in iniquity, but rejoiceth in the truth.”||

If we lay aside these principles, or depart from them in a greater degree than we yet have—if the Layman or Lay-woman assume the office of the Minister, or the Deacon that of the Priest, or the Priest that of the Bishop, or the Bishop that of the Council, or of the *inspired* teacher; or of the *chief* Shepherd and Bishop, who is none other than our ascended Lord—if we indulge in questioning motives—in censoriousness—in charges of heterodoxy—in party names—in epithets, which prove nothing but the bad feeling of those who originated and use them—in controversial warfare, of which there is little need since all the great questions have been thoroughly discussed, and the opening of them again endangers both truth and charity—diverting attention from

* Page 56.

† The English Edition is costly, but proposals for an American Edition have been issued. The latest English Edition contains Lowman.

‡ See in Appendix to Whitby “a Discourse concerning the imputation of Christ’s righteousness,” &c., in which that much misunderstood doctrine is properly explained.

§ May we not hope soon to have an American Edition of this valuable work?

|| 2 Thess. iii. 12; 1 Peter iv. 15; 1 Thess. iv. 11; 2 Cor. x. 16; Cor. xiii.

unanswerable to perhaps feeble productions, and from the proper Christian tone of the former, to the too often very exceptionable tone, and personalities, and trifling local matter of the latter. I repeat should such be our course—the peace (and the prosperity, for they cannot be separated,*) of the Diocese will be jeopardized.

It will not be—the grace of God, which has hitherto guarded and guided us, will, we trust and pray, continue to be over us and with us, for good. Amen, Amen!

But, I repeat, in my humble judgment, the elements of alienation—discord, contention, and strife, which we all deprecate, are insubordination, meddling, and uncharitableness. These are no new opinions. There are persons who knew they have been expressed long since. And it would be doing me great injustice to suppose me capable, least of all on an occasion so solemn as the present, of intending to be personal—or to do any thing more than lay down principles.

In compliance with the resolution of your body, a collection has been made in some of the congregations for “the relief of Clergymen disabled by age or disease.” It is hoped that this collection, which appears to be especially approved by our Laity, will be made every year in all our congregations, without exception, and that it will be preceded by a Sermon recommending the charity.

Sums of various amount for Missions, under my direction within the State, were received from nine congregations, viz: Claremont, Pineville, All Saint's, St. John's, (Colleton,) St. Philip's, St. Helena's on the Island, St. Stephen's, St. Paul's, and St. Michael's, also from “a Society.”

The Missions, for a long or short time, were in Charleston, Aiken, Abbeville, Society Hill, Chester, York, and Edgefield. The Bank-book (showing the amount received and disbursed, and the balance) is on the Secretary's table for the inspection of the members of the Convention.

It is proper to state that most of these Missionaries officiated gratuitously. Such was the case with those who visited Aiken, and they (Rev. Messrs. Converse and Lee,) who stately served at Bradford Springs during the summer, and I may add the Minister who has for two years officiated at Prince Frederick's, (Rev. M. H. Lance.)

The expenditures incidental to the Episcopal office for the year, amount to \$1,284 93 $\frac{3}{4}$, which may be seen in the statement laid on the table; the balance of the salary therefore is \$215 6 $\frac{1}{4}$. With respect to this, I renew the remarks made in preceding addresses,† and also my expression of sincere thanks for the kind hospitality extended to me.

The distance of my several journeys was 2,877 miles.

The number of letters received by me was 259; and the number written nearly the same.

There has been no death among our Clergy during the year, but the Diocese has to lament the removal of a distinguished Layman‡ who had served it long and usefully as a Vestryman, a member of the Standing Committee, and of the Convention, and a Trustee of our Theological Seminary; and, more recently, another layman,§ to whose zeal, and un-

* “They shall prosper, that love thee”—Psalm cxxii. 6. The original means “They shall be at peace.”

† Page 17 of Journal for 1842, and 18, 1843

‡ Thomas Lowndes, Esq.

§ Thomas Parker, Esq.

intermittent judicious efforts "Trinity Church," Abbeville, under God, owes its organization; the settlement of a Pastor, and the erection of "a house of prayer," now nearly completed. The mysterious providence which has removed him, in the midst of so much usefulness, while it humbles and saddens us, will it is hoped, strengthen our faith, by trying it, in him who can overrule the darkest dispensations, and who has promised never to forsake, or even leave those, who trust in him.

Having concluded the canonically required statement of "matters tending to throw light on the state" of the *Diocese*, I remark as to the institutions (only three,) founded by our General Convention, I have to state, or rather to repeat, that two of them at least greatly need, as they all greatly merit your continued, and indeed increased contributions and influence. To our Theological Seminary, many of our Clergy are indebted under providence and grace, for the training, the knowledge, and the zeal which has rendered their services so acceptable, and useful. And if it can be rendered more and more efficient, (and who of its most determined friends are of a contrary opinion,) this can be only, humanly speaking, by the efforts of the Bishops, and other Trustees—of the General Convention, of the Diocesan Conventions, and of the whole mass of our Communion who are deeply interested in its improvement, and who directly, or indirectly, immediately, or remotely, are its Governors. The same remark is applicable to our General Missionary Society. If there be defects in the Constitution, or in the administration of either or both of them—or in the liberality to which they look for the means of doing good—with whom is the remedy, but with the whole Church? All three of them have a common object, the extension of the Church. Let not the head say to the foot, I have no need of thee, nor *vice versa*. Let each member of the Church bring his due quota of intelligence, information, influence and property to the aid of the education, and the Missionary cause, (they are one,) and all will be well, the grace of God preventing and accompanying.

But let there not be the mistake that this great interest (the advancement of the Gospel,) is exclusively under the direction of the General Convention, and *its* institutions and agents. To that body, the foreign department has been committed, and so much of the domestic department, as is embraced in regions of our country, not yet organized into Dioceses, and in those Dioceses which desire its fostering care.

But there are Dioceses, which entered on the work long before the General Convention did, and are still prosecuting it with increased solicitude and diligence. In the exercise of a sound discretion, each one will use the Diocesan, or the General Treasury, as the depository of his or her charity—and further the cause of Christian education, and of Missions either within his own Diocese or out of it, or in both, and in relative proportions, according to his ability, and his best judgment—seeking by prayer the direction of that wisdom which is from above.

A mistaken kindred to *that*, we have just noticed is that Missions imply distance, and unchristianized subjects—and this mistake is the more remarkable, as there have been for very many years, Missions (properly so called) in our State, and indeed in this very city. Our wise Church classifies the Missions as Diocesan, Domestic, and Foreign, leaving to

each member's discretion to aid one, or all, and in such relative proportion as he or she deems proper, impliedly, however counselling, the contributor to pray for divine direction as to the application, as well of his services, as of his donations.

On the 6th December, I received from our Senior Bishop, a notice which had been communicated to him by the Primus of the Church in Scotland, to be made known to all our Bishops, to the following effect—that the Rev. Sir William Dunbar, Baronet, Presbyter of the Diocese of Aberdeen, in Scotland, “was canonically displaced from the Christian Ministry for refusing obedience to his Bishop and proper ordinary, on the 7th Sept. 1843.” In his letter the Primus writes: “The unity of sentiment, and of good feeling, which have happily prevailed between the two branches of the Church Catholic in Scotland and America, lead me to think that the communication of a painful, although necessary act of ecclesiastical discipline, will not be considered by you intrusive on our part.”

To “the affairs” of sister Dioceses, whether in Great Britain, or in our own large country, I shall refer cautiously because the Canon (VIII. of 1841,) by which this address is called for, requires me to state the affairs only of this Diocese, and impliedly, of the General Convention, so far as they call for our action; but chiefly, because, the precedent might be considered a warrant for interference in our affairs, on the part of those sister Dioceses, whose proceedings we had reviewed and approved, or censured. As members of a Diocese, associated with other Dioceses in our country, but still having independent rights and duties, you would be hurt, if not offended, by any seeming attempt to control, or to dictate to you, and therefore the golden rule, cannot but restrain you, (I mean in your collective capacity,) from interfering in word, or deed, with the proceedings of ecclesiastical authorities in any Diocese in our own or foreign lands.

But it is not inconsistent with this view of the subject, to express our deep sympathy with that, more than a sister Church, to which our own is indebted for “her first foundation, and a long continuance of nursing care and protection”—the Church in Great Britain, in her state of affliction, threatened from without, and agitated within. The loss of her secular possessions would be a serious evil, because by them, she is enabled to preach the Gospel to the poor, and it is a question, yet to be decided, whether they who are not poor, have so much care for their own souls, and for the souls of their fellow men, as to sustain the institutions of religion in the land, and to provide means for extending its influence. But a more serious danger threatening our mother Church, is the misrepresentation of her principles on the part of those who are without—whereby the attachment of her children is weakened, and they are tempted to “false doctrine, heresy and schism.” It is not for me to say, whether, and in what degree, her own children are to blame for this persecution from without, and this agitation within her household, and among those children, who are most to blame, (if any)—who gave cause for—who began—who keeps up the agitation. But in her sorrows and apprehensions, he of us who does not participate must want common sensibility. Let us pray for the peace of Jerusa-

lem : " Peace be within thy walls." " May it please thee, O Lord God, to rule and govern thy Holy Church in the right way."

It would only increase the agitation—it would be to fan the flame, for our Diocese to undertake to decide between the members of a sister Church. No. Let us in humility, say to all " follow after the things which make for peace, and things wherewith one may edify another."* We weep with you who weep, and we pray, that you may and soon, be joined together in the same mind, and in the same judgment, and maintain unto the end the " unity of the spirit in the bond of peace."

But is it not consoling, is it not cheering, that the Church holds fast to her integrity of faith and worship—individuals may be perverted, and may separate—but there is no " false doctrine, heresy and schism" in the Church—her standards of doctrine, order and worship, remain as they have been with no change affecting principles, from the beginning. Her foundations are upon the everlasting hills, yea on the Rock of Ages. In the " Holy Church Universal," there is a conservative principle—and herein we rejoice and will rejoice—we thank God and take courage.

The present opportunity is used to offer to your attention some remarks of a general nature, which it is hoped will not be deemed inappropriate to the times, and to the relation which the speaker bears to you.

We live, it seems to me, in an age of insubordination, and the fact throws light on the condition of Churches, and of States. There is too little deference to the authority of experience and intelligence—of character and station, and scarcely more to that of law. The right of private judgment is ultraized. In this respect, we are told some heathen advantageously compare with many Christians—that *they* do in a far greater degree, honor the father and mother—obey the civil authority—submit to all their governors, teachers, spiritual pastors and masters, and order themselves lowly and reverently to all their betters.† Is the rubric, or Canon of the Church—the law or statute of the State *inexpedient*—let measures be taken for the repeal of it. But Churchmen at least are pledged to " obey magistrates, and them that have the rule over them" in the Church.

In this connexion, it is my duty to remark that it is a serious matter to charge a Bishop, or any person with the crime of heresy. It is a solemn matter for a Convention to endorse or sanction such a charge. If a Bishop, or a Priest, or a Deacon, be suspected of heresy, the Church has provided a remedy. Let him be brought to trial. If found guilty, let him be legally punished, let him not be assassinated.

Another remark, for which the occasion affords a favorable opportunity, is that the Church of which we are members, in her Prayer-book, is our instructor, not in worship only, but in doctrine also.

As it is our duty to use the prayers, and praises she has set forth, it is not less our duty to make ourselves familiar with her views of Christian truth or doctrine. These views are set forth incidentally in the devotions, but directly in the system of Feasts and Fasts, in the Creeds, the Catechism, the Articles, the Exhortation at morning and evening Prayer, and the various offices in the Prayer-book, for Baptism, Confirmation,

Holy Communion, Ordination, Matrimony, Visitation and Communion of the sick, Thanksgiving of women; Forms to be used at sea, with prisoners, in families, and on Thanksgiving day, and the Order for the Burial of the Dead. To impart this Church light to the people, in the faithful use of the Prayer-book, is the duty of the Minister—to welcome and to profit by it is the duty of all.

Even if there were no Canon on the subject,* the Minister would regard it as his duty to bring the lessons of the Church faithfully and fully before the people, and indeed, estimating these lessons as second in excellence only to those of Holy Scripture, (with which they are intimately associated and blended,) he would greatly prefer that these Church lessons, rather than any which he himself might prepare, or adopt from any other source, should be impressed on the minds and hearts of his charge, for he is pledged to minister "the doctrine of Christ—as this Church hath received the same."

So far as the Liturgy is concerned, it is admissible for a Layman (with the exception of the Absolution and the Benediction,) to impart this Church instruction to the people. The office of a lay-reader has been filled in several parishes of this Diocese, by gentlemen of great moral worth and distinction, in former years, very acceptably and very usefully. It is to be regretted, that congregations do not avail themselves of lay-readers when they are without a Minister, or on occasions of his absence, of course with his approbation. There is reason to believe that several pious men, who are not willing to appear officious, would cheerfully serve as lay-readers, if proper application was made to them.

It is an evil to have a Church closed for a single Sunday. It is a benefit to unite in the liturgy, under a pious lay-reader, where a Minister cannot be had, and therefore it is earnestly recommended to all concerned to act on these suggestions, which are respectfully submitted.

In conclusion, brethren beloved in the Lord, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The Bishop's Address being concluded, the Rev. Dr. Hanckel moved that the Convention adjourn. His motion was rejected. Mr. M'Cady then brought forward his resolutions, and the Bishop refusing to receive them, the question of reception was demanded by the Rev. Mr. Lee. The Bishop then put the question, shall these resolutions be received? Which question was decided in the affirmative. Whereupon, the Bishop stated that he desired to be considered absent, and called the Rev. Dr. Hanckel as President of the Standing Committee to take the Chair. Dr. Hanckel accordingly took the Chair. The resolutions were then read, and on motion of Mr. Ladson, seconded by Mr. M'Cady, were laid upon the table by a vote of the Convention.

Resolved, That the Protestant Episcopal Church in the United States of America is one and the same. One and the same in Country, in Constitution, in her Common Council and General Canons, in every State and Territory, in every District and City, in every part and portion of these United States, one and the same.

Resolved, That the Protestant Episcopal Church in the United States of America, is one and the same in these more essential unities; one and the same in her Articles of Religion, in her Canon of Scripture, in her solemn Liturgy. One and the same in her Creeds, in her Ministry, in her Holy Sacraments. One and the same by a common obedience to a common Master, by a common allegiance to a common Lord and Sovereign, by a common faith in a common Saviour and Redeemer. One and the same as a living body, whose life flows from, and depends upon its connexion with a common head in heaven.

Resolved, That while this oneness and sameness shall endure, there must of necessity exist in the whole Church in these United States, a common perception of danger from without, a common sensation of disease, decay or suffering within, a common sympathy throughout all her frame and members.

Resolved, That while each Diocese of the Church is wholly independent of every other, and may guide and govern itself in all things indifferent by its own law, its own discretion, its own will, and is bound even to its union in General Convention only by its own consent. Yet, whenever the action of any Diocese touches or affects any of the unities of the Church in these United States, by the very law of life and union, such action must be felt in every other Diocese. And when such action touches or affects any of the more essential unities of our Church, it is the right of the representations of the Church in any other Diocese to consider, and it may be their duty to express their opinion upon such action.

Resolved, That as the ministry is one of the essential unities of our Church, this Convention may for the safety of the Church at large, and of this Diocese in particular, according to its own wisdom and discretion, entertain the consideration of any thing which may endanger, or injuriously affect its integrity and purity, without the just charge of officious intermeddling with the affairs of other Dioceses, and without suspicion of impairing or questioning the undoubted right of the Episcopal office.

Resolved, That the subscription of Creed and engagement to conform to the Articles of our Church, is required of candidates for orders, by the Constitution of this Church, and by no other authority, and whatever concerns such subscription, is clearly within the province of every Diocesan Convention to note and consult upon.

Resolved, That the subscription required of all candidates for orders by the VII. Article of the Constitution of the Church, was intended by our Church as a preservation for our distinctive doctrines, and is wholly inconsistent with the subscription of the distinctive doctrines of any other Church or denomination of Christians whatever.

On motion of the Rev. Mr. Converse,

Resolved, That the next Meeting of this Convention be held on the second Thursday, being the 13th day of February, 1845.

On motion of the Secretary,

Whereas, the history of the advancement of the Church in this Diocese will hereafter be a subject of great interest and importance, therefore,

Resolved, That Clergymen in charge of Parishes, and Secretaries of Vestries within this Diocese, be requested to place on file, or have bound among their Parish documents, all the Journals of the Convention of this Diocese; and that the Secretary be instructed, in his annual distribution of the Journals, to call attention to this subject.

The Minutes of this evening's session were read and amended.

After Prayers by the Bishop, the Convention adjourned.

C. E. GADSDEN, *Ex-officio, President.*

CRANMORE WALLACE, *Secretary.*

PAROCHIAL, MISSIONARY, AND OTHER REPORTS.

St. Peter's Church, Charleston.

The Rev. William H. Barnwell, Rector.

Baptisms—1 white adult; 16 white children; 1 colored; total, 18. Marriages, 8 white; 4 colored; total, 12. Burials, 13 white; 3 colored; total, 16. Communicants, 188 white; 30 colored; total, 218. Non-communicants, about 180 white; about 90 colored; total, 270. Children under fourteen, about 195 white; about 75 colored; total, 270. Families, about 140 white; about 50 colored; total, 190. Families belonging also to other Congregations, 14 white. Children catechised ten days, about 60 white; about 50 colored; total, 110. Confirmed by the Bishop, 8 colored. Sunday School Teachers, 27 white. Scholars, 108 white; about 200 colored; total, 308. Public worship, St. Peter's Church, 52 Sundays; 65 other days; total, 212. Lecture Room, 1 Sunday evening; 56 other days; total, 57. Whole number of times in all, 269.

REMARKS.—The number of families returned as also belonging to other congregations, consists chiefly of those who spend one or two months in the country Parishes, and are I presume also returned in the reports of the Rectors of the same.

The Convention will take interest in the intelligence—that the Parochial School connected with St. Peter's Church, to which reference was made in a former report, is now, and has been, for the last two years, in successful progress. The Bible and the Prayer-book are class books, and religious instruction given every day by the Principal, the Rev. Mr. Mellichamp—on every Friday by the Rector of St. Peter's—the hope is that God will eventually bless these efforts “to train the young in the way they should go.”

Church at Claremont.

The Rev. A. L. Converse, Rector.

Baptisms—1 white adult; 5 colored; 5 white children; 20 colored; total, 31. Burials, 4 white. Communicants, 30 white; 63 colored; total, 93. Non-communicants, 56 white. Children under fourteen, 35 white. Families, 28 white. Families belonging also to other Congregations, 5 of the above. Children catechised eleven days, 17 white before Confirmation; 10 subsequently; total, 27. Confirmed by the

Bishop, 24 white; 1 colored; total, 25. Public worship, Claremont Church, 46 Sundays; 4 other days. Whole number of times, 50.

REMARKS.—Two white communicants have died in the year past, and three white and five colored members of the Church have become communicants. The Lord's Supper administered nine times—once also at "St. Philip's Chapel, Bradford Springs," where I performed divine service and preached on two Wednesdays.

The Rt. Rev. C. E. Gadsden on the occasion of Confirmation, and on one Lord's day, preached in the Church at Claremont—the Rev. F. B. Lee, and the Rev. F. H. Rutledge, preached also on two other Lord's days.

The collections made the past year have been, for
 "St. Paul's Church, Carlowville, Alabama, - - - - - \$45 00
 Christ Church, Queen Ann County, Maryland, - - - - - 20 00
 The Fund for "Aged and Infirm Clergymen" in this Diocese, - 22 00

For Domestic Missions \$70 00; for Diocesan Missions \$10 00, (\$5 00 of which was from a colored communicant;) and for Foreign Missions \$20 00.

Trinity Church, Abbeville.

The Rev. A. H. Cornish, Rector.

Baptisms—1 white child. Communicants, 9 white. Non-communicants, 22 white. Children under fourteen, 28 white. Families, 12. Children catechised four times privately. Public worship, Abbeville, 4 Sundays; 1 other day; North Santee, 1 Sunday. Whole number of times, 7.

REMARKS.—The above is a report of services performed during December, 1843. I may add that the prospects of this infant Parish are truly encouraging—though, of course, it is but just beginning to take root, and that too in a soil which has been sadly neglected by the Church.

Church of the Messiah, North Santee.

The Rev. John H. Cornish, Rector.

Baptisms—children, 3 white; 59 colored; adults, 52 colored; total 114. Confirmed, 4 white. Marriages, 8 colored. Burials, 3 colored. Public worship, (from Jan. 1, to May 10, and from Nov. 15, to Dec. 31,) for the white congregation, morning service 24 Sundays; 4 other days;—for colored congregation, morning service 9, and evening service 12 Sundays; other days, morning service 1, and evening service 12; whole number of times at the Church 62; on plantations, for colored people, evening service 15 Sundays; do. 5 other days—20; total by the Rector, 82. Catechised on 4 Sundays—children, 5 white; colored, on one occasion, 18.

REMARKS.—The room fitted up for public worship being too small to accommodate the whole congregation, I find it necessary to hold a separate service for the colored people, at 8 in the morning,—at which time the whole morning service, including the ante-communion service, is

used, in which they join, seemingly with much interest and devotion. The Sunday evenings on which I held service on different plantations, a gentleman, member of the Vestry, kept the Church open for the colored congregation.

On one plantation which I visited, the master has not only nobly resolved, "as for me, and my house, we will serve the Lord," but is daily laboring, by precept and example, to "order his children, and his household after him, that they may keep the way of the Lord." He holds service for his servants every Sunday, and catechises them, in a house which he has very neatly fitted up for that purpose. The holy communion was administered here last winter once, (by the Bishop,) to 17, white; number of families, 18. All of which, except 3, belong also to other congregations.

Grace Church, Sullivan's Island.

The Rev. John H. Cornish, Rector.

Baptisms—2 white, adults, (one of these was by the Bishop, after the 15th of October;) children, 6 white; total 8. Confirmed, 2 white; 2 colored; total 4. Burials, 4 white; 1 colored. Communion administered 5 times; average number of communicants, 20 white; 6 colored; total 26—most of whom belong also to other congregations. Public worship in Grace Church 20 Sundays, (from June 1 to Oct. 15,)—whole number of times, 40.

Parish of St. Stephen's and Upper St. John's.

The Rev. Wm. Dehon, Minister.

Baptisms—5 colored adults; children, 14 white; 4 colored; total 18. Burials, 4 white. Communicants 42. Families 41. Children catechised, 3 days. Public worship in Pineville Church, Sundays 15; other days 11; whole number of times 29; do. in Rocks Church, Sundays 10; 1 other day; whole number of times 11; do. in Black Oak Church, Sundays 10.

REMARKS.—Services have been held during the past year at 10 different plantations on Sunday afternoons, and on other occasions; in all 40 times.

The holy Eucharist has been administered 3 times during the year; once by the Bishop, and twice by the Rev. Mr. Wallace, of St. John's, Berkley.

In June a Sunday School was organized at Pineville, which was kept up during my absence by the teachers. The number of children in attendance averaged about 20. During the winter months, very few attend the School.

Report of the City Mission in connexion with St. Stephen's Chapel.

The Rev. Thomas C. Dupont, Missionary.

Baptisms—2 white adults; 1 colored; total 3; children, 15 white; 8 colored; total 23. Marriages, 4 white; 5 colored; total 9. Burials, 9 white; 3 colored; total 12. Communicants, 114 white; 25 colored;

total 139. Non-communicants, not counted. Children under fourteen, not counted. Families, 105 white; 12 colored; total 117. Families belonging also to other congregations, 2. Children catechised seven days; the whole Sunday School. Confirmed by the Bishop, 7 white; 7 colored; total 14. Sunday School Teachers, 19. Scholars, average number in attendance, 117. Public worship, St. Stephen's Chapel, 53 Sundays; 74 other days; whole number of times, 195.

Rev. Charles P. Elliott, Missionary.

In 1843, I was engaged from 1st June to 31st October, on a Mission to Spartanburg District and Greenville; and a full report of my services has been rendered to the Diocesan Missionary Society. The occasional services I rendered, during seven months in that year, are as follows:—I officiated 22 Sundays in Charleston; 1 in St. Andrew's Parish; 1 at Orphan Chapel, in Charleston; 3 in St. Mark's, Clarendon; 1 at Sullivan's Island; 1 at James Island; and 1 at Aiken. These occasional services were wholly gratuitous—I was remunerated only for my missionary labors. I officiated every Sunday in 1843 with the exception of two, and one of these I was sick.

Prince William's Parish.

The Rev. Stephen Elliott, Senr., Rector.

Baptisms—6 colored adults; 4 white children; total 10. Marriages, 1 white; 4 colored; total 5. Burials 1. Communicants, 33. Non-communicants, 26. Children under fourteen, 55. Families, 25. Families belonging also to other congregations, 3. Children catechised through the summer. Sunday School teachers, 8 white; 5 colored; total 13. Scholars, 35 white; 50 colored; total 85. Public worship, Sheldon Church, 22 Sundays. Sheldon Chapel, 25 Sundays; other days 20; total 70.

REMARKS.—The Rector feels called upon to return public thanks to his congregation, for the provision made for his temporal comfort, by the erection of a commodious and comfortable parsonage. He trusts that the kindness which has been displayed at considerable personal sacrifice, will have its influence in eliciting his most strenuous efforts for the spiritual welfare of his flock.

The Sunday Schools have been conducted with energy; and a third service for the colored people maintained, with continued and increased interest.

Missionary efforts are still carried on in a destitute portion of the Parish, for the white population, during the summer; and for the colored, during the winter, on Sundays. May God bless every effort made for the glory of his name, and the salvation of immortal souls.

The Rev. Andrew Fowler, now residing in the city of Charleston.

I have performed the ministration of baptism for two children in Christ Church Parish, which was destitute of a Clergyman at the time. I have also performed public worship twice, on three Sundays, at the village of Aiken; where I had the gratification of meeting with a piously

behaved congregation, who appeared very attentive to the Rubrics of the Church, with respect to prayer and praise. The only fault I could find with them was, they did not respond quite so loud as I could have wished them to do. When we find so many mute christians in other places, where they have so long enjoyed the privilege of public worship ; when a congregation, nay, I may add, that when an individual member, neglects to respond aloud, and in a devout manner, he robs God of his right, his neighbor of his example, and himself of his own comfort. It is a wonderful help to the Minister, in the discharge of his duty, when the people respond in a loud and devout manner.

The Church at Aiken may justly be admired, as the most elegant structure of the kind to be met with in any country Parish in this State.

I ought to have mentioned, that on the last Christmas Day I officiated at Aiken, morning and evening. In the morning service I administered the Lord's Supper to ten persons ; five white, and five colored people.

St. Bartholomew's Parish.

The Rev. J. H. Fowles, Rector.

Baptisms—11 white children ; 3 colored adults ; 2 colored children ; total 16. Marriages, 2 white. Burials, 6 white ; 2 colored ; total, 8. Communicants, 65 white ; 16 colored ; total, 81. Non-communicants, about 75 white ; colored unknown. Families, about 50 white ; colored unknown. Families belonging also to other Congregations, about 8 white. Sunday School Teachers, 12. Scholars, 50 white ; 70 colored ; total, 120. Public worship, Edmundsbury and Walterboro' Chapels, number of Sundays in the first, 20 ; in the other, 33 ; total, 53 ; number of other days in both, 3. Total number of services, 89. Besides these, there were several other services held in different places, both for white and colored persons.

St. Philip's Parish, Charleston.

The Rt. Rev. C. E. Gadsden, Rector.

The Rev. J. B. Campbell, Assistant Minister.

Baptisms—3 colored adults ; children 29 white ; 24 colored, total, 53. Marriages, 5 white ; 13 colored ; total, 18. Burials, 22 white ; 12 colored ; total, 34. Communicants, 289 white ; about 140 colored ; total, 420. Non-communicants, 314 white ; colored, not ascertained. Children under fourteen, 235 white ; colored, not known. Families, 193 white ; colored, not known. Families belonging also to other Congregations, none *belonging* to such. Children catechised on thirty-two days, about 80 white ; about 30 colored ; total, 110. Confirmed by the Bishop, 9 white ; 8 colored ; total, 17. Sunday School Teachers, 14 white ; 19 colored ; total, 33. Scholars, 64 white ; 150 colored ; total, 214. Public worship, St. Philip's, 52 Sundays, 133 other days ; whole number of times, 241.

REMARKS.—*Week day services.*—They were, as heretofore, on all “the fasts, and festivals,” and on Fridays, and on Mondays—there being by this arrangement, “daily morning prayer” in one of the Churches in Charleston.

***Holy Communion.*—It was on the five festivals, for which “proper**

prefaces" are provided, also on the first Sunday of the month, and on occasions of ordinations, in all 18 times in the Church, and 3 times to the sick in private.

Catechising by the Ministers.—It was for the children "openly in the Church," on the Sundays and Fridays in Advent, in Lent, and in six weeks in the autumn, and in the Sunday School on every Sunday, also for a class of grown persons, on portions of the Sacred Scriptures, twice a month in the Church.

Charity.—The amount of the Alms at the Holy Communion was \$745 88; as to the "Thank offering of women," we regret to have to report, there has not been any this year.

The contributions from members of this flock, are reported by the associations: 1st, those peculiar to this congregation, (viz. the Sunday School, and the Gregory;) 2d, the associations in the Diocese, (viz. the "Relief," the "Advancement," the "Female Missionary," the "Bible Prayer-book and Tract," and the "Gospel Messenger;") and 3d, the institutions of the General Convention, (viz. the Theological Seminary, the Missionary Society, and the Sunday School Union.)

In each month, collections are made at the Church doors, and by application to individuals, for Diocesan, Domestic, and Foreign Missions, and the amount obtained was \$831 85.

Special collections were made for the Church at Carlowville, Alabama \$75 93; for the Church at La Grange, (from two persons,) \$100; for Kenyon College \$212 52; for the aged and disabled Clergy \$107 75; and for the School of the Convention \$50 13.

The quota for the support of the Episcopal office has been paid.

Families reported.—The number is less than last year, owing to the new regulations for computing them.

St. Paul's Parish, Stono, and St. Paul's Church, Summerville.

The Rev. Philip Gadsden, Rector and Missionary.

Baptisms—8 white children. Marriages, 1 white. Burials, 7 white. Communicants, 17 white. Non-communicants, 26 white. Children under fourteen, 36 white. Families, 20 white. Children catechised twenty Sundays, 12 white. Confirmed by the Bishop, 3 white. Public worship, St. Paul's, Stono, 12 Sundays; St. Paul's, Summerville, 38 Sundays, 4 other days; whole number of times in the two places, 54.

REMARKS.—The whole number of *days* only is reported under the head of public worship, which is 54. The whole number of *times*, however, of holding Divine Service throughout the year has been 77. In one of the Churches there is service morning and afternoon for a good part of the year.

Parish of All Saint's, Waccamaw.

The Rev. Alexander Glennie, Rector.

Baptisms—10 colored adults; 8 white children; 80 colored; total, 98. Marriages, 1 white; 4 colored; total, 5. Burials, 6 white; 6 colored; total, 12. Communicants, 38 white; 142 colored; total, 180. Non-communicants, 29 white. Children under fourteen, 49 white. Fam-

lies, 22 white. Families belonging also to other Congregations, 10 white. Children catechised on twenty-five Sundays, 16 white; 262 colored, on 75 occasions; total, 278. Confirmed by the Bishop, 9 white; 75 colored; total, 84. Sunday School Teachers, 2 white. Scholars, 19 white. Public worship, Parish Church of All Saint's, 15 Sundays; 4 other days; Southern Parish Church, 10 Sundays; 4 other days; at the summer residence, 22 Sundays. Whole number of times, 64. Services on plantations, &c. for the negroes, 114 times.

REMARKS.—The Vestry determined last spring to build a brick Church on the site of "the Parish Church of All Saints," of larger dimensions than the old building. The corner-stone was laid Dec. 27.

The communion Alms, and contributions for various religious purposes, amounted to \$498 5 $\frac{1}{2}$.

Of the services reported above, some were performed by the Rev. Paul Trapier: somé also, during the Rector's sickness in the spring, by the Bishop, the Rev. M. H. Lance, and the Rev. F. B. Lee, of Carlowville, Alabama.

St. Paul's Church, Radcliffeborough.

The Rev. Ch. Hanckel, D. D., Rector.

The Rev. Jas. S. Hanckel, Assistant Minister.

Baptisms—1 white adult; 41 white children; 12 colored; total, 54. Marriages, 4 white; 4 colored; total, 8. Burials, 15 white; 6 colored; total, 21. Communicants, 232 white; 57 colored; total, 289. Non-communicants, 356 white; 70 colored; total, 426. Children under fourteen, 308 white; 83 colored; total, 391. Families, 213 white; 44 colored; total, 257. Families belonging also to other Congregations, not ascertained with any precision. Children catechised eighteen Sundays, about 80 white; about 30 colored; total, 110. Confirmed by the Bishop, 4 white; 1 colored; total, 5. Sunday School Teachers, 19 white. Scholars, about 100 white; about 140 colored; total, 240. Public worship, St. Paul's, twice each Sunday; Festivals, Fasts and Wednesdays, and Thanksgiving day.

St. Andrew's Parish.

The Rev. J. Stuart Hanckel, Rector.

Baptisms—8 colored adults; 1 white child; total, 9. Communicants 26 white; 16 colored; total, 42. Non-communicants, 37 white; colored not ascertained. Children under fourteen, 55 white; colored, unknown. Families, 26 white; colored, unknown. Families belonging also to other Congregations, all.

REMARKS.—Service in St. Andrew's every Lord's day, (weather permitting,) from the 1st Sunday in January, to the 2d in May, and from the 3d in November to the end of the year; also on Christmas day and Good Friday. The negroes instructed after service in the Church and on several of the plantations once a fortnight. In his labors among this class the Rector continues to meet with encouragement, the great difficulty being to decide among catechumens who are seeking Jesus.

Parish of Prince George, Georgetown.

The Rev. Róbt. T. Howard, Rector.

Baptisms—4 white children. Marriages, 2 white ; 2 colored ; total 4. Burials, 5 white ; 1 colored ; total 6. Communicants, 50 white ; 20 colored ; total 70. Non-communicants, 55 white ; 12 colored ; total 67. Children under fourteen, 35 white ; 14 colored ; total 49. Families, 39 white. Children catechised every Sunday morning. Sunday School Teachers, 2. Number of Scholars, 13.

REMARKS.—Divine Services celebrated every Sunday morning and afternoon, from October 15th to May 15th. During this period the Church also opened for morning Prayer every Wednesday. The High Festivals are observed, as well as the Fast Season of Lent.

By request, I officiated last summer in a village called *Plantersville*, about 16 miles from Georgetown. The morning of every Sunday I preached to the whites particularly, who generally numbered about 30 adults. The afternoon I gave entire to the negroes,—who, I am glad to say, cheerfully availed themselves of the proffered opportunity. About 50 or 60 of them were constant attendants on my ministration.

St. Matthews' Parish.

The Rev. Richard Johnson, Rector.

Baptisms—2 white children ; 2 colored adults ; total, 4. Marriages, 1 white. Burials, 3 white. Communicants, 13 white ; 7 colored ; total, 20. Non-communicants, 25 white ; colored, unknown. Children under fourteen, 43 white. Families, 13 white. Children catechised every Sunday during the summer months in the Sunday School ; catechised in public on Communion Sundays. Confirmed by the Bishop, 4 colored. Sunday School Teachers, 4. Scholars, 20. Public worship performed within the Parish, and in the neighborhood, 70 times ; on plantations, 35 times. Whole number, 105.

REMARKS.—My time for the last twelve months, has been divided between the Parish and that portion of Richland District, to which the whole of the lamented N. B. Scriven's ministry, was confined, and where the Rev. Mr. Dehon labored as a missionary in 1842. I baptised there 3 white children, and 20 colored. This is a field of increasing interest for missionary labor ; 7 white families reside in the neighborhood, some of whom, are unceasing in their efforts to promote the cause of Christianity, and the interests of the Church. The number of colored communicants is about 40.

Prince Frederick's Chapel, Pee Dee.

The Rev. M. H. Lance, Officiating Minister.

Burials, 1. Communicants, white, 7 ; 4 colored ; total 11. Children under fourteen, 17. Families, 11. Number of persons, not including occasional attendants, 40. Confirmed by the Bishop, 1. Sermon preached on the Episcopal Fund.

In addition to the preceding tabular statements, I have officiated, as there was occasion, (accompanying the Bishop,) at the All-Saints' Upper

Church, where I baptized 2 children by request, and in aid of the Rector, sick ; and at Mr. Weston's, and Mr. Alston's Chapels, for negroes. Also, at St. Paul's Church, Charleston ; Orphan's Chapel ; St. Stephen's Chapel, (Missionary Lecture;) St. Thaddeus', Aiken ; St. John's Chapel, Sullivan's Island ; St. Philip's, Summerville ; Georgetown, &c.

REMARKS.—Since the last Convention I have continued to officiate, gratuitously, as I had previously done, whenever my services were required—having to ride from 7 to 13 miles, as was my distance from the Chapel, at the time.

The congregation, by their attendance, have continued to manifest an interest in the observance of the Sabbath. And from the progress already made in the purchase of land, and erection of a parsonage house, it is confidently hoped, that at no distant day, a comfortable accommodation will be afforded to a permanently resident Pastor.

Grace Church, Camden.

The Rev. Francis P. Lee, Rector.

Baptisms—7 white children; 3 white adults; total 10. Confirmed, 33 white. Marriages, 2 white. Burials, 5 white. Communicants, 43 white. Non-communicants, about 70 white; and 10 colored. Children under fourteen, about 60 white. Families, 30 white. Sunday School Teachers, 8 white. Scholars, 36 white. Contribution to Foreign Missions, \$33 10 ; to Domestic Missions, \$58 65. To Carlowville, Alabama, \$25 00. Communion Alms, \$36 00. For the purchase and repair of a Rectory, \$1,300 00.

Divine Service has been held regularly three times a week, during the past year. Besides which, a monthly appointment for Bradford Springs, during the summer, was fulfilled; and four services were held in Society Hill, and four in Cheraw, whilst the Churches in those places were without Rectors. Of the thirty-three persons confirmed, three were members of St. Marks, Clarendon, at school in this place.

St. Paul's, Carlowville, Dallas County, Alabama.

The Rev. F. B. Lee, Rector.

Baptisms—5 white children; 2 colored; total 7. Marriages, 1 white. Burials, 3 white; 3 colored; total 6. Communicants, 14 white; 3 colored; total 17. Non-communicants, 33 white; 17 colored; total 50. Children under fourteen, 38 white; 8 colored; total 46. Families, 19. Families belonging also to other congregations, 8 or 9 white, occasionally. Confirmed by the Bishop—a class preparing. Sunday School Teachers, 6 white. Scholars, 24 white; 12 colored; total 36. Public worship in St. Paul's Church, Sundays, 40; other days, 2; total 42. I was absent about 3 months, upon the affairs of my Church.

REMARKS.—The temporal affairs of my Church are prosperous. Of its spiritual I can say but little. There appears, however, to be a more than usual interest in the subject of religion; and several of mature age have offered as candidates for confirmation. The congregation manifest a willingness to aid in the cause of missions; the first collection for this

purpose will be held on Sunday next. Their attendance upon the services is very regular, both morning and afternoon; and, by God's help, I hope to do them good.

Protestant Episcopal Church, Edisto, and St. Stephen's, Eding's Bay.

The Rev. Charles E. Leverett, Rector.

Baptisms—25 colored adults; children, 6 white; total 31. Marriages, 1 white. Burials, 6 white; 1 colored; total 7. Communicants, 39 white; 50 colored; total 89. Non-communicants, 50 white; 150 colored; total 200. Children under fourteen, 63 white. Families, 30 white. Families belonging also to other congregations, 7 white. Children catechised 2 days. Sunday School Teachers, 9 white. Scholars, 37 white; colored 60; total 97. Public worship, Episcopal Church, Edisto, Sundays 26; other days 3; total 29. St. Stephen's, Edingsville, Sundays 46; other days 31; total 77; whole number of times, 106. Preaching to negroes, Sundays, say 150 times. Whole number of times, 256.

REMARKS.—The Rector of this Church is gratified in having it in his power to report, that a decided interest has been manifested by the majority of his congregation, for the spiritual welfare of the class, so long neglected among us. With the aid of a clergyman, resident for a part of the summer here, he has, in answer to the wishes of some, and with the consent of others, visited, as often as was practicable, seventeen different plantations; and he hopes, if a suitable person,—a Minister of our own Church,—can be obtained, to continue a plan, thus far attended with encouraging success. He is happy in also being able to report, that the Church services appear to be favorites with the colored people, —as is apparent from the numbers who constantly and interestedly attend our sanctuary ministrations; and from the candidates for admission to membership. The Church gallery, capable of accommodating some 200, is filled, and often to overflowing: a great increase, when it is known that some few years back, a mere handful was found in our worshipping assemblies. About 50, at the present time, are on the list for baptism; while 25, during the year now closing, have been received to the communion. Should our people act with the same unanimity, which heretofore has marked their proceedings, and obtain the services of an intelligent and devoted clergyman of *our own Zion*, to aid the Rector in this laborious duty, the Church in this place would embrace in her fold no small part of the colored population of this island: a matter most desirable to all, who know the sober, and yet serious character, of our religious instructions.

The contributions this year have been, as usual, made by a few individuals,—and them the less affluent among us. Those whose ability is the greatest, for the most part, let pass unnoticed that scriptural requisition, “*every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.*” Were it not so, we should not have so few donations to notice, nor to say that but few engage in this plain, and inalienable obligation. It is, probably, this indifference to the wants of others,—especially to the *spiritual* wants, as made known to us through the Missionary operations of our Church,—which hinders

our individual growth in grace, and knowledge of our Lord and Saviour Jesus Christ. God will not bless us, while we refuse to glorify him, in letting his name be known upon earth, his saving health among all nations.

The subscriptions for Missions, home and abroad, have been only about \$250; and for Kenyon College, \$200.

St. John's Chapel, Hampstead.

The Rev. Alex. W. Marshall, Missionary.

Baptisms—1 white adult; 1 colored adult; total 2. Children, 4 white; 8 colored; total 12. Marriages, 1 white; 4 colored; total 5. Burials, 12 white; colored 11; total 23. Communicants, 30 white; 20 colored; total 50. Non-communicants, uncertain. Children under fourteen, uncertain. Families, uncertain. Families belonging also to other congregations, uncertain. Children catechised 12 days. Confirmed by the Bishop, 3 white; 3 colored; total 6. Sunday School Teachers, 7 white. Public worship, St. John's Chapel, Sundays 52; other days 55; total 159.

REMARKS.—One communicant died, and one left the city. Our Sunday Schools for white and colored have been regularly held: on the morning of every Sunday for the white, and that for the colored only in the evening. The morning School is instructed by the Missionary, a Superintendent, and five other Teachers. The afternoon School by the Minister alone. The Lord's Supper has been administered on the third Sunday of every month, and the children of the congregation catechised on every second Sunday. Divine Service has been held twice on every Sunday, once on every Saturday, and three other days. One evening of every week has been set apart for the religious instruction of the colored people; and catechetical instruction has been given twice every week to a portion of whites connected with the Chapel, at their houses. We are in great need of a Bell; and *hope to succeed* in getting the necessary amount *for putting one up*, when application is made to our friends for aid. The Vestry of St. Paul's have kindly granted us the use of a Bell.

Parish of St. Helena Island.

The Rev. David McElheran, Rector.

Baptisms—2 white children. Communicants, 24 white; 1 colored; total, 25. Non-communicants, 28 white. Children under fourteen, 20 white. Families, 21 white. Families belonging also to other Congregations, 2 white. Children catechised during the summer, and instructed in the evidences of Christianity. Sunday School Teachers, 1 white. Scholars, 10 white; 40 colored; total, 50. Public worship, Central Church, 51 Sundays; 3 other days; total, 54. St. Helena Church, twice every Sunday; 18 other days; total, 58. Whole number of times, 112.

REMARKS.—Mrs. McElheran is the teacher of the Sunday School for the whites, at the summer residence, St. Helenaaville, and she is assisted in giving instruction to the negroes by as many of the white Sunday scholars as are capable.

Divine Service was held in St. Helenaville Church every Sunday night during the summer for the colored people. The regular evening service being continued as usual in the same Church—morning service at the Central Church—weekly service and Lecture every Thursday evening during the summer at St. Helenaville Church. The pulpit and desk formerly in the middle, behind the chancel in the Central Church, have, at the suggestion and recommendation of the Bishop, been moved, one to either side, leaving the chancel in the middle, and the east window open to it previously shut up by partition.

St. James's, James Island.

The Rev. Stiles Mellichamp, Minister and Missionary.

Baptisms—4 white children. Marriages, 1 white. Burials, 1 white. Communicants, 16 white; 3 colored; total, 19. Non-communicants, 25 white; 20 colored; total, 45. Children under fourteen, 20 white. Families, 11 white. Children catechised six days, 15 white; 20 colored; total, 35. Sunday School Teachers, 4 white. Scholars, 15 white; 20 colored; total, 35.

REMARKS.—I can perceive no change in the spiritual condition of my charge, since the report submitted the last year—I preached in the summer twice, and in the winter once every Sabbath, with the exception of one, when I was prevented by bad weather from crossing the river. I have lately commenced lecturing to the negroes after Divine Service on the Sabbath, and am encouraged to hope by the seriousness, interest and attention they manifest, that good will result. May God pour out his spirit upon all the means of grace—that his own cause of pure and undefiled religion may have free course and be glorified.

St. John's Church, Winnsboro'.

The Rev. Josiah Obear, Missionary.

Baptisms—6 white children. Burials, 4 white; 1 colored; total, 5. Communicants, 19 white; 3 colored; total, 22. Non-communicants, 29 white; 7 colored; total, 36. Children under fourteen, 47 white; 3 colored; total, 50. Families, 16 white; 1 colored; total, 17. Families belonging also to other Congregations, 3 white. Children catechised on several days, 20 white. Confirmed by the Bishop, 1 white. Public worship, St. John's, 37 Sundays; 5 other days; total, 59. Cedar Creek, 5. Du Bose Settlement, 2. Judge Harper's neighborhood, 4. Whole number of times, 70.

REMARKS.—During the past year, the Vestry have taken measures to complete our Church Edifice, which was left in an unfinished state, for the want of funds. The work is now progressing, and we hope, will soon be finished. The expense incurred will amount to about 300 dollars, to meet which, the means are provided; but I am sorry to add, that about 300 dollars of the previous debt, remain unpaid.

The members of our Church are scattered in various parts of the District, and our congregations are small. Our Church has been closed nearly three months, in consequence of the work going on upon it—I

have officiated, during the time, in the houses of private individuals, kindly opened for the purpose.

The Church has received a present, from ladies of Charleston, of a very neat and appropriate set of Communion Plate; we are still in want of a Bell, a Baptismal Font, and an Organ.

St. Thomas and St. Dennis.

The Rev. Edward Phillips, Rector.

Baptisms—52 colored adults; 11 white children; 62 colored; total, 125. Marriages, 1 white. Burials, 2 white; 2 colored; total, 4. Communicants, 15 white; 50 colored; total, 65. Non-communicants, about 70 white; colored, not ascertained. Children under fourteen, 55 white; colored, not ascertained. Families, 32 white; colored, unknown. Families belonging also to other Congregations, 2 white. Public worship, St. Thomas, 27 Sundays; 2 other days; whole number of times, 29.

REMARKS.—The state of this Parish has not materially altered since the last report, and the offices of religion have been performed as usual. Many persons, enumerated as Parishioners, are for the greater part of the year residents of the city; and probably, on that account, do not feel the same interest in the prosperity of the Church that they would do if they lived permanently in the Parish. But public worship both at the Church and Chapel, is always numerously attended by colored persons. For them (after morning prayer and sermon of each Lord's day, and the dismissal of the white congregation,) a special service is held. Portions of the prayers and responsive parts of worship are repeated for committal to memory: then follows a Lecture or exhortation on the great truths and duties of religion: the service is concluded with a hymn and some appropriate collects. The Rector has repeatedly officiated, by night, in a similar manner, to the slaves of two plantations; and the hope is encouraged that ere long, other proprietors will lend their approving aid to the regular and systematic instruction by the ministry of the Church, to the people entrusted to their care.

Christ Church Parish.

The Rev. Edward Phillips, Rector pro tem.

Baptisms—3 white children. Communicants, 10 white. Non-communicants, about 40 white. Children under fourteen, 25 white. Families, 10 white. Families belonging also to other congregations, 2 white. Children catechised four days. Confirmed by the Bishop, 3 white. Sunday School Teachers, 1 white. Scholars, 16 white. Public worship, St. Andrews Chapel, 19 Sundays; 32 other days; whole number of times, 70.

REMARKS.—Elected by the Vestry to the Pastoral charge of this Parish, for the summer months, I entered upon the duties of the station in July, from which time until 1st Sunday in Nov. inclusive, Divine Service was regularly held in the Parish Chapel, situated at Mount Pleasant village, twice on each Lord's day; and a weekly Lecture on every Wednesday afternoon. The Holy Sacrament of the Lord's Supper was administered four times. With becoming liberality the congregation contributed to the repair and adornment of the Chapel. By a

new arrangement the pulpit and desk were placed on either hand outside the chancel, and the altar brought conspicuously into view, so that the varied offices of the Church service might be distinctively reserved. At a late visitation the Bishop confirmed 3 young ladies. It is highly important that this interesting portion of the Lord's vineyard should soon be supplied with the permanent services of the ministry.

St. Pauls Church, Pendleton.

The Rev. William T. Potter, Rector and Missionary.

Baptisms—5 colored adults; children 2 white; 4 colored; total, 11. Marriages, 2 colored. Burials, 2 white; 2 colored; total, 4. Communicants, 50 white; 8 colored; total, 58. Non-communicants, 27 white; 40 to 50 colored; total, 67. Children under fourteen, 41 white; colored, not known. Families, 33 white; colored, not known. Families belonging also to other Congregations, 1 Baptist, white. Children catechised, white, last Sunday of each month; colored, evening of each Lord's day. Teachers, 17 white. Scholars, 53 white; 28 colored; total, 81. Public worship, St. Paul's, every Friday from 15th of April to 15th of November, morning and evening service, after that but one at 12 o'clock.

REMARKS.—Since my last report, we have suffered by the removal of several influential families from the Parish, otherwise our condition is pretty much as heretofore reported. I have received to the Communion 3 whites and 5 blacks. For the latter I have instituted a public weekly Lecture, which I humbly trust has been blessed. Our Missionary contributions, &c., in aid of the Church in Abbeville, amount to \$228. We have had through the liberality of a member, a very beautiful Church stove presented, which will contribute much to our comfort in the sanctuary in this wintry climate.

Church of the Holy Trinity, Grahamville.

The Rev. Edward Reed, Rector.

Baptisms—4 white children; 15 colored; total, 19. Burials, 5 white. Communicants, 24 white; 26 colored; total, 50. Non-communicants, 56 white. Children under fourteen, 56 white. Families, 24 white. Belonging also to other Congregations, 5 white. Sunday School Teachers, 4 white. Scholars, 18 white. The number attending the colored Sunday School varies from 30 to 120—the former number being common in winter—the latter in summer—most of them are adults. Public worship, Church of the Holy Trinity, 32 Sundays; 16 other days; in the country 5 times; whole number of times, 101.

REMARKS.—The present Rector took charge of the Church in May, 1843. Besides the services above set down, he preached in Trinity Church, Edgefield, on three Sundays, on one of which he administered the Holy Communion.

A Bible class is held weekly during the summer.

The Rev. F. H. Rutledge, Missionary of the Domestic and Foreign Missionary Society at St. Augustine.

RIGHT REV. AND DEAR SIR:—I shall probably be prevented leaving here in time to occupy a seat in your Diocesan Convention, in consequence of the extreme illness of several members of our Communion. The following is a statement of my official transactions for the year ending Dec. 31st, 1843, which you will oblige me by handing over to the Secretary of the Convention to be reported.

I have baptised 23 infants, and 1 adult; total, 24. Admitted to the Communion, 6 persons; administered the Communion 13 times; suspended from Communion one unworthy member. Performed service at the Church, 127 times; at the Barracks 6 times; and lectured the colored people 7 times; total, 160. Catechised the children assembled at the altar on 10 occasions. Sunday School consists of 8 Teachers and 48 Scholars. Solemnized 3 Marriages and 8 Burials.

The following sums have been contributed for religious and charitable purposes, viz:—

In aid of Sunday School cause,	- - - -	\$15
Domestic Missions,	- - - -	10
To Diocesan, (Florida) fund,	- - - -	20
For purchase of a marble Font,	- - - -	35
Towards relief of sufferers by fire in Tallahassee,	- -	50
Towards repair of Church edifice,	- - - -	100
Towards the last named object,	- - - -	300
(was generously contributed by the Hon. A. Dupont.)		—
Whole amount contributed,	- - - -	\$500

Trinity Church, Columbia.

The Rev. Peter J. Shand, Rector.

Baptisms—6 white adults; 24 white children; 3 colored; total, 33. Marriages, 6 white. Burials, 5 white. Communicants, 85 white; 7 colored; total, 92. Non-communicants, 93 white; colored, not precisely known. Children under fourteen, 85 white; colored, 7; total, 92. Families, 65 white; 6 colored; total, 71. Children catechised 10 times. Confirmed by the Bishop, 22 white. Sunday School Teachers, 5 white. Scholars, from 40 to 50 white. Public worship, 48 Sundays; 50 other days; whole number of times, 98.

REMARKS.—Of the communicants above reported, sixteen have become so during the year—two have removed into the Parish who were communicants before coming here. One has removed from the Parish, and one has died.

Contributions have been made to the Bishop's fund—to the Society for the Advancement of Christianity in South-Carolina—to the Society for the relief of aged and disabled Clergymen—to the Domestic and Foreign Missions of the Church.

Emmanuel Church, Landsford, Chester.

The Rev. R. D. Shindler, Missionary.

Baptisms—1 white adult; 10 white children; 2 colored adults; 2 colored children; total 15. Non-communicants, 35. Children under fourteen, 20. Families, about 12. Children thus far catechised in private. Public worship 31 times.

REMARKS.—The Missionary came to Landsford 15th July; and visited from house to house, performing the public service, whenever and wherever an opportunity presented itself, up to 13th September, when he was taken ill. In consequence, he has not been able to hold public worship with much regularity since that time. December 28th, a Church was organized; and a subscription started for a Church edifice. The communion has never been administered in the Parish, though it is hoped that it will be shortly; and that a considerable number of this small congregation will present themselves at that Sacrament in humility, repentance, and faith.

Occasional services 45 times; many of which were to destitute congregations.

Trinity Church, Society Hill.

The Rev. N. P. Tillinghast, Rector.

Baptisms—2 white children. Communicants, 12 white. Non-communicants, 38 white. Children under fourteen, 12 white. Families, 9 white. Public worship 26 times.

REMARKS.—The Rector has now been connected with this Church between five and six months. Two Sundays were given by him to the Church at Cheraw, while the pulpit at that place was vacant. With this exception, he has held services regularly every Sunday, in his own Church, except during a season of illness—after which he was obliged to take a tour, of some week's continuance, for the recovery of his health. During his absence the Church has generally been opened, and his place supplied by lay-reading, through the kindness of one of his communicants, who consented to perform this duty.

St. Michael's Parish, Charleston.

The Rev. Paul Trapier, Rector.

The Rev. Paul Trapier Keith, Assistant Minister.

Baptisms—3 white adults; 2 colored adults; total 5. Children, 14 white; 2 colored; total 16. Marriages, 5 white; 4 colored; total 9. Burials, 15 white; 5 colored; total 20. Communicants, 285 white; 33 colored; total 318. Non-communicants, 241 white; 11 colored; total 252. Children under fourteen, 240 white; 30 colored; total 270. Families, 163 white; 12 colored; total 175. Families belonging also to other congregations, about 8 white. Children catechised 17 days; about 100 white; about 70 colored; total 170. Confirmed by the Bishop, 8 white; 3 colored; total 11. Sunday School Teachers, 15 white; 13 colored; total 18. Scholars, 116 white; 90 colored; total 206. Public worship, St. Michael's, Sundays, 53; other days, 96; whole number of times, 209.

REMARKS.—The Lord's Supper has been administered, as heretofore, monthly; and on Ascension-Day, Whit-Sunday, Trinity-Sunday, and Christmas Day.

In addition to the usual week-day services, a course of Lectures in exposition of the Acts of the Apostles, has been delivered, instead of the exercises of the Female Bible Class, which have been discontinued for want of suitable books of questions.

The children are catechised openly in the Church, every month, and with evident interest on the part also of their parents and friends.

The collections have been—

At the Conamunion,	- - - - -	\$840
From Church Offerings,	- - - - -	646
From "Quinquagesima" Collection,	- - - - -	327
From Sunday School,	- - - - -	87
From Female Working Society,	- - - - -	195
From Individuals, for Mission to Mesopotamia,	- - - - -	220
" " " General Purposes,	- - - - -	15
For Professorship in General Theological Seminary,	- - - - -	60
For several feeble Churches,	- - - - -	116
For Kenyon College,	- - - - -	90
For Bishop Chase,	- - - - -	25
For Disabled Clergy,	- - - - -	70
For Diocesan School,	- - - - -	20

St. Helena Church, Beaufort.

The Rev. Joseph R. Walker, Rector.

Baptisms—3 colored adults; children, 10 white; 2 colored; total 12. Marriages, 2 white; 4 colored; total 6. Burials, 5 white. Communicants, 121 white; 50 colored; total 171. Non-communicants, 70 white. Children under fourteen, 172 white. Families, 60 white. Children catechised, 60 white. Sunday School Teachers, 9 white; 6 colored; total 15. Scholars, 70 white; colored, 140; total, 210. Public worship, 52 Sundays; other days, 140; whole number of times, 192.

REMARKS.—During the last summer our Church has procured a new and very superior organ; the old one having become entirely useless. Our Church building is, therefore, with the exception of some painting, completed.

I would wish it to be observed, as honorable to the Parish, that the heavy expense involved in this work was cheerfully incurred, not in order to have a finer house to worship in, or boast of, but simply to meet an obligation, which they regarded as primary and unexceptionable, to make suitable and sufficient accommodation for their slaves, in God's house. The result is with God.

St. John's, Berkley.

The Rev. Cranmore Wallace, Rector.

Baptisms—1 white adult; 20 colored adults; total 21; children, 6 white; 69 colored; total 75. Marriages, 1 white. Burials, 4 white. Communicants, 41 white; 149 colored; total 190. Non-communicants,

73 white; colored, unknown. Children under fourteen, 99 white; colored, unknown. Families, 38 white; colored, unknown. Families belonging also to other congregations, 21 white. Children catechised, 9 white; on alternate Sundays in summer. Confirmed by the Bishop, 36 colored. Sunday School Teachers, 3 white. Scholars, 9 white; 9 colored; total 18. Public worship, Biggin Church, 11 Sundays; 1 other day; total 12. Strawberry, 14 Sundays; 1 other day; total 15. At Cordesville, 10 Sundays. At Whiteville, 14 Sundays; 19 other days; total 43. On twelve Plantations, 25 Sundays; 45 other days; total 88. Elsewhere, 2 Sundays; 11 other days; total 14. Whole number of times, 192.

REMARKS.—Divine Service has also been held on alternate Sundays at Strawberry Chapel in winter, and at Whiteville in summer, by a Lay Reader, who is pursuing classical studies with a view to the ministry, under the direction of the Rector. The same person has held Divine Service, at the desire of the owner, on a plantation, and catechised the negroes three Sundays out of four in winter. He has also acted as Catechist at Strawberry Chapel.

The children have been instructed on plantations in most places, where the adults have been instructed: on several plantations, also, by some member of the Master's family.

Prince William's Parish, Mission to Colored People.

The Rev. B. C. Webb, Missionary.

Baptisms—18 adults; 1 infant; total, 19. Communicants, 126; lost by death, 1; by removal, 48; received, 17; censured, 2; expelled, 1; restored, 2. Burials, 1. Communion administered 10 times; collected \$10. Sundays, 50; on which service was performed at each appointment; on one, sick, and on the other, officiated for the Rector of the Parish. Children catechised as formerly.

REMARKS.—The Mission has suffered by the withdrawal of one of its patrons. In consequence of this, I have had more time at command, and have paid particular attention to teaching the Liturgy. Progress pleasing. Catechetical instruction of the young begin to manifest some encouraging fruit. From among the Catechumens one has been received as a communicant—two are now on probation for baptism, and some others shew seriousness. I hope my labors are not in vain, for (in the language of one of the patrons of the Mission,) "although the results do not manifest themselves very strikingly, yet I know much evil is prevented, and much good done."

St. Mark's, Clarendon.

The Rev. Arthur Wigfall, Rector.

Baptisms—3 white adults; 4 colored; 9 white children; 4 colored; total, 20. Marriages, 1 white. Communicants, 40 white, and 5 colored; total, 45. Non-communicants, 27 white; 75 colored; total, 102. Children under fourteen, 56 white. Families, 25 white. Children catechised the 2d Sunday in every month, when they are present. Confirmed by the Bishop, 9 white. Sunday School Teachers, 7 white. Scholars, 20

white ; 20 colored ; total, 40. Public worship, St. Mark's, Clarendon, every Sunday ; 3 other days ; whole number of times, 104.

REMARKS.—Ten communicants have been added during the past year. The Bible class meets weekly, consisting of twenty members.

St. Luke's Parish.

The Rev. A. Woodward, Rector.

Baptisms—4 white children ; 1 colored ; 8 colored adults ; total, 13. Families, 21 white. Burials, 2 white adults. Children under fourteen, 40 white ; colored, not known. Communicants, 20 white ; 24 colored ; total, 44. Non-communicants, 48 white ; colored, not ascertained. Sunday School Teachers, 6 white. Scholars, 9 white ; about 40 colored ; total, 49. Public worship, St. Luke's Church, 12 Sundays ; Zion Chapel, 18 Sundays ; Chapel of the Cross at Bluffton, morning service, 13 Sundays ; evening service, 15 Sundays ; total, 58. Whole number of times, including services rendered colored people, 81.

REMARKS.—The Rector was indisposed during the latter part of the summer, but when absent, or unable to officiate, a lay-member read a Sermon to the little flock at Bluffton. Since last report, two families have moved into this part of the Parish ; and thirteen persons (five white and nine colored,) have been added to our list of communicants.

St. John's Church, John's Island.

The Rev. Thomas John Young, Rector.

Baptisms—1 white adult ; 52 colored ; children, 4 white ; 34 colored ; total, 91. Marriages, 1 white. Burials, 7 white. Communicants, 62 white ; 319 colored ; total, 381. Non-communicants, 50 white ; about 150 colored ; total, 200. Children under fourteen, 65 white ; colored, not known. Families, 39 white ; colored, not known. Families belonging also to other Congregations, 29 white. Sunday School Teachers, 4 colored. Scholars, from 3 to 400. Public worship, St. John's Church, 33 Sundays ; 2 other days ; whole number of times, 68.

REMARKS.—During the past year there has been an addition to the Communion of fifty-three persons, 4 white, (2 by returning to the Parish,) and 49 colored. Two white and nine colored communicants have died ; and four white and 17 colored communicants have removed from the Parish. Sixteen colored communicants are under suspension. One baptism and one burial of those reported, were by the Rev. Mr. Gervais.

The following sums have been contributed by this congregation :—

For Missionary purposes,	-	-	-	\$316 81 $\frac{1}{4}$
For Aged and Infirm Clergy,	-	-	-	12 00
By colored communicants for Africa,	-	-	-	7 93 $\frac{3}{4}$
For Tuition of a pupil in the Diocesan School,	-	-	-	20 00
Communion Alms,	-	-	-	40 16 $\frac{1}{4}$
Bishop's Common Fund,	-	-	-	50 00
Total,	-	-	-	\$446 91$\frac{3}{4}$

Church at Rockville, Wadmalaw Island.

The Rev. Thomas John Young, Officiating.

Service was held in this Church from the first Sunday in June, to the last Sunday in October, inclusive, with the exception of one Sunday in each month. Number of Sundays, 16; other days, 24; whole number of times, 80.

The families of this congregation are all attached to other congregations during the winter months.

The children were, as usual, instructed in the catechism every Sunday on which service was held, and on the first Sunday of each month in the presence of the congregation. The Bible class was also continued with the same number of members as the last year.

ABSTRACT OF PAROCHIAL REPORTS.

FOR THE YEAR ENDING DEC. 31, 1843.

		<i>White.</i>	<i>Colored.</i>	<i>Total.</i>
Baptisms—	Adults,	77	286	363
“	Children,	328	441	769
	Grand Total,	405	727	1132
Marriages,		55	58	113
Burials,		165	63	228
Congregation—	Communicants,	2131	1404	3535
“	Non-communicants,	2304	657	2961
“	Children under fourteen,	2306	220	2526
“	Families,	1595	125	1720
Families belonging also to other Congregations,		156	000	156
Children Catechised,		950	868	1818
Confirmed by the Bishop,		169	144	313
Sunday School—	Number of Teachers,	239	15	254
“	Scholars,	1052	1219	2271

CONSTITUTION
OF
THE PROTESTANT EPISCOPAL CHURCH,
OF THE
DIOCESE OF SOUTH-CAROLINA.

ARTICLE I.

Of acceding to the Constitution and Canons of the General Convention.

The Protestant Episcopal Church in South-Carolina accedes to, recognizes and adopts the general Constitution and Canons of the Protestant Episcopal Church in the United States of America, and acknowledges their authority accordingly.

ARTICLE II.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in February, or at such time, and in such place, as shall have been determined upon by the preceding Convention.

ARTICLE III.

Of Members of Convention.

SECTION 1.—The Convention shall be composed of Clergymen and Laymen.

SECTION 2.—The Bishop, the Assistant Bishop, when there is one, and the Minister, or Ministers of every Episcopal Church, in union with this Convention, shall always be *ex-officio*, a member, or members of this Convention, with a right to vote on all matters requiring the suffrages thereof; *Provided*, that no Clergyman shall be entitled to *vote*, in Convention, unless he have been actually, as well as canonically resident within

the Diocese, for the space of twelve calendar months next before the meeting of the Convention, and has, for the same period, been employed in performing the duties of his station; *Provided*, also, that no Clergyman otherwise entitled to a seat and vote in Convention, shall, by reason of advanced years, or infirm health, or temporary absence, be divested of such privilege.

SECTION 3.—Every other Clergyman of the Church, being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese, or a Chaplain in any benevolent or other public institution, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote in matters involving the temporal concerns of the Churches. The provisions of the second section of this Article shall also apply to the preceding part of this section. Every other Clergyman, being an instructor of youth in any seminary of learning, constituted by civil or Ecclesiastical authority, in this Diocese, or a Chaplain in the army or navy of the United States, or being prevented by age and infirmity from exercising his clerical functions, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote.

SECTION 4.—Lay-Delegates, not exceeding four (4) in number, shall be elected by the respective Episcopal Churches, in union with this Convention, from among the members of those Churches respectively, to represent them in Convention; the Delegates to be elected in such manner and time, as each Church shall deem proper, to serve for one stated Convention. They shall, before they are permitted to take their seats in Convention, produce written testimonials, of their election. For special Conventions, special elections shall be held.

SECTION 5.—No Member shall hereafter represent two distinct Churches, or shall, in any case, have more than one vote.

SECTION 6.—A Lay-member, having taken his seat in the Convention as a Delegate from any Church, shall not, (without the unanimous consent of the Convention,) be permitted to relinquish his seat, and take a seat as the Delegate of another Church.

ARTICLE IV.

Of a Quorum.

Ten (10) Members of the Clerical Order, and Lay-Representatives of ten (10) Churches, shall constitute a quorum for the transaction of business generally; but any member of either order that shall assemble, may adjourn, from day to day, until a quorum is formed.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be *ex-officio* President of the Convention. But in case of his absence, or a vacancy in the Episcopate,

the President of the Standing Committee shall be the President of the Convention ; and if he be not present, a presiding officer shall be elected from among the attending Presbyters.

ARTICLE VI.

Of the Secretary.

A Secretary, who shall also be, *ex-officio*, Treasurer, shall be annually chosen, (and continue in office until a successor be appointed,) who shall keep a true and correct Journal of the Proceedings of the Convention, attest its public acts, preserve its records, and give notice to each Minister and Vestry of the time and place appointed for any stated or special meeting of the Convention ; and this notice shall be given at least six weeks before the meeting of such Convention. He shall also keep regular accounts of all money transactions, to be annually laid before the Convention, and shall faithfully deliver into the hands of his successor, all books and papers relative, and belonging to the Convention, which may be in his charge.

ARTICLE VII.

Of the Standing Committee.

SECTION 1.—A Standing Committee, consisting of five Presbyters of the Diocese, and five Laymen, taken indiscriminately from among the actual communicants of the Church in the Diocese, shall be elected by ballot at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General and Diocesan Conventions, who shall continue in office until another Committee be appointed.

SECTION 2.—At their first meeting after their appointment, they shall choose one of the Presbyters of their body to be their President ; and another of their body to be their Secretary, whose duty it shall be to keep regular minutes of all the proceedings and business of the Committee, to preserve them carefully recorded in a book provided for that purpose alone, to preserve the originals of all letters and papers addressed to the Standing Committee, to attest their public acts, to perform such other duties as they may require, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Standing Committee, which may have been entrusted to him.

SECTION 3.—They shall present to each annual Convention an abstract of the minutes of their proceedings since the former Convention.

SECTION 4.—Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members, a majority of the whole Committee being necessary to constitute a choice.

ARTICLE VIII.

Of Special Meetings.

SECTION 1.—The Bishop, or in case of a vacancy in the Episcopate, the Standing Committee shall have power to call a special meeting of the Convention; and such meeting shall be held where the authority calling it shall determine; and at such special meeting no other business shall be transacted than that stated in the notice calling the Convention.

SECTION 2.—No special meeting of the Convention shall be called for the election of a Bishop or Assistant-Bishop.

ARTICLE IX.

Of Voting in Convention.

On all questions, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body; but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, and the Lay-Delegates by Churches, (a majority of each Delegation having one vote,) and a majority of both Orders shall, in each case, be necessary to a decision.

ARTICLE X.

Of the Election of a Bishop, or Assistant-Bishop.

In the election of a Bishop, or Assistant Bishop, of this Diocese, a majority of each Order shall determine a choice: *Provided*, that two-thirds (2-3ds) of all the Clergy entitled to vote, and two-thirds (2-3ds) of the Churches entitled to representation, be present; otherwise, two-thirds (2-3ds) of the vote of each Order present, shall be necessary to determine a choice.

ARTICLE XI.

Of the Trial of a Clergyman.

A Clergyman shall be subject to trial, for offences enumerated in the Canon of the General Convention “*of offences for which Ministers shall be tried and punished*,” and in the Canons of this Convention. The trial shall be conducted according to the mode provided for by the Canons of this Convention.

ARTICLE XII.

Of the admission of Churches, or Parishes, into the Convention.

Whenever a Church, or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, or he be absent, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church

Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And, at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention for their decision thereon. Should the Convention make a favorable decision, the said Church shall then be considered in union with the Convention of the Church in this Diocese: *Provided, always,* that the Delegates of the Church, or Parish newly admitted, though entitled to a seat, shall not be allowed a vote at the meeting of the Convention in which their Church, or Parish, is admitted. But no Lay vote shall be received from any Church, or Parish, which has for three (3) successive years neglected to elect a Vestry and Wardens, or pay its quota to the Convention, until admitted by a vote of the Convention.

ARTICLE XIII.

Of Deputies to the General Convention.

SECTION 1.—At every annual Convention, four Presbyters, and four Laymen, shall be chosen by ballot, to represent this Diocese in General Convention.

SECTION 2.—In case any Deputy, appointed as above, shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee; and the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any Deputy so declining, or unable to attend: *Provided,* that such substitute be a member of the Protestant Episcopal Church in South Carolina.

ARTICLE XIV.

Of altering the Constitution.

No one of these Articles shall be altered, or repealed, nor shall any Article be adopted; unless such alteration, repeal, or new article, be proposed, considered, and concurred in, by a majority at one Convention, and concurred in by two-thirds (2-3ds) of the Churches present at a subsequent Convention.

CANONS.

CANON I.

On making Collections for the Bishop's Common Fund.

Every Minister having a Parochial charge in this Diocese, or his Assistant, shall, from time to time, at his discretion, preach in every Church under his care, a sermon on the nature and duties of the Episcopal office; and the Vestry of each Church are requested to make a collection annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution. Passed 1822. Amended 1826.

CANON II.

Providing for an accurate view of the State of the Church.

Every Minister having a Parochial charge in this Diocese, shall, at or before the meeting of every annual Convention, deliver, or transmit to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages, in his Parish, or Church, during the year ending on the first of January preceding: specifying the number of places where, and how often in each, Divine Service is held; the number of Families, (discriminating in each instance the number of Families belonging likewise to other Congregations,) Communicants, Adults, and Children under fourteen (14) years, attending, or belonging to the same; the number catechised by him, and on how many Sundays; whether there be any Sunday School, and, if any, the number of Children and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention, and entered on the Journals, conformably to the seventh (7th) Canon of the General Convention of 1835. Passed 1825. Amended 1841.

CANON III.

Trial of a Clergyman.

SECTION 1.—In order to bring a Clergyman to trial before an Ecclesiastical Court, a charge shall be made, in the first place, to the Standing Committee, in writing, under the proper signature of at least two persons, one of whom shall be a Presbyter of this Diocese. And if the Standing Committee shall deem the offence charged, as coming within the offences enumerated in the Constitution and Canons of this Diocese,

or of the General Convention, and that it ought to be presented, they shall present the same to the Bishop in the following form :

To A. B., Bishop of the Diocese of South-Carolina :

The Standing Committee of the Diocese of South-Carolina, respectfully represent, that C. D. has been accused under the hand of E. F. and G. H., of [here recite the charge, or charges,] and the Committee are of opinion, that there is sufficient ground for presenting the said C. D. for trial, agreeably to the Canon, in such case made and provided.

[Signed by the Standing Committee.]

SECTION 2.—But nothing, herein contained, shall be regarded as interfering with the duty of the Bishop to institute an inquiry on his own motion, according to the thirty-seventh Canon of the General Convention.

SECTION 3.—A presentment being made, the Bishop shall proceed, from among those entitled to a seat in the Convention, other than the members of the Standing Committee, to designate twelve (12) Presbyters, and cause a list of their names, and a copy of the presentment, to be furnished to the accused, or left at his usual place of abode, if he be not found. Within thirty (30) days thereafter, the accused shall select five (5) of the twelve (12) Presbyters, and give notice thereof to the Bishop; and in case of his failure to do so, the Bishop shall select five (5); and in either case, the selected Presbyters shall constitute a Council for the trial of the accused.

SECTION 4.—The Council shall hold its session at such time and place as the Bishop may appoint, and shall have power to adjourn from time to time, and from place to place, within the Diocese. If it fail to meet on the day appointed, it shall stand adjourned to the next day, and from day to day, for the space of three days, if it be not sooner formed; and if the whole number do not attend, and it appears probable that a full attendance cannot be had, those of the Council who may be present, being not less than three (3), shall proceed to trial. The Council shall appoint a President and Secretary, the first from their own body, and the latter from their own body, or otherwise; and before proceeding to trial, shall ordain and declare the rules by which the trial shall be conducted. It shall cause the oral testimony for and against the accused to be written down by the Secretary, and, along with the depositions and other evidence read upon the trial, to be carefully preserved; and shall cause a record to be kept of its proceedings. Some officer, authorized by law to administer oaths, may be called upon by the Council to administer an oath, or affirmation to the witnesses; and the trial shall be in public, if desired by the Standing Committee, or by the accused.

SECTION 5.—A written notice of the time and place of the meeting of the Council shall be served upon the accused, or left at his usual place of abode, (if he be not found,) at least thirty (30) days before such meet-

ing: and like notice shall be given to the Standing Committee, who by their President, or some one whom they may appoint to perform that office, shall collect and present the evidence in support of the accusation, and otherwise appear in behalf of the prosecution.

SECTION 6.—If the accused do not appear, the Council may proceed to trial in his absence, or, for good cause shewn, may adjourn the trial to another day; and if he refuse, or decline to appear, the Council shall report him to the Bishop for contumacy, who thereupon shall pass upon him sentence of suspension from the Ministry; but such sentence may be revised by the Bishop, if the accused within three calendar months, shall report to him that he is prepared to undergo his trial, and shall appear for that end before the Council; and if he do not so report and appear, the Bishop, in view of the charges in the presentment, may pass against him sentence of degradation from the Ministry.

SECTION 7.—Upon the application of the Standing Committee, or the accused, to the Bishop, setting forth that the attendance of a material witness cannot be had, he shall appoint a Clergyman, or Layman, as a Commissioner to take the deposition of such witness; and the party applying shall give to the other party five days notice of the time and place of taking the deposition. If the party to whom such notice is to be given, reside more than forty miles from the place appointed for taking the deposition, an additional day, exclusive of Sunday, shall be allowed for every twenty miles. The examination shall be in writing, and signed by the witness; and the deposition, certified by the Commissioner, and transmitted, under seal, to the Council.

SECTION 8.—When the trial shall be gone through, the Council shall declare, in a writing to be signed by the several members, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether they find the accused guilty, or not guilty; and if guilty, suggesting what sentence, in their opinion, ought to be pronounced. They shall forward the decision, together with the evidence, and the record of the proceedings, to the Bishop; whereupon, the Bishop shall pronounce such sentence as shall to him appear proper, and such sentence shall be final. But if, in the opinion of the Bishop, the accused ought to have a new trial, he shall have power to award it; in which case a new Council shall be convened, before which the proceedings shall be conducted, as before provided.

SECTION 9.—If at any time the accused shall confess the truth of the charges, the Bishop (such confession being made to him, or being certified to him by the Council,) shall proceed to pass sentence; and if, when put upon his trial before the Council, the accused shall neither admit, nor deny the charges, he shall be regarded as pleading not guilty.

SECTION 10.—It shall be the duty of the Bishop to report to the Convention, at its next session, after the trial of a Presbyter, or Deacon, as herein provided, the finding of the Council and his sentence thereupon.

CANON IV.

Manner of proceeding against a Bishop.

If a Bishop of this Church shall voluntarily commit any act, or acts violating the Constitution or Canons, presentment shall be made by the Convention, to two, or more Bishops of the Protestant Episcopal Church in the United States. Such Bishops shall have authority to institute a trial within the Diocese of the accused party; and the sentence of the two Bishops, or of a majority of a greater number, being founded on the Canons of the Church, shall be final; except the sentence of degradation; in which case he shall be allowed the privilege of an appeal to the house of Bishops, *provided*, he gives notice of such appeal, within six months, to the Presiding Bishop.

RULES OF ORDER.

I. The opening of the Convention shall always be preceded by the Morning Service of the Church, a Sermon, and the administration of the Lord's Supper by the Bishop, or, if the Episcopate be vacant, or the Bishop be not present, by the President of the Standing Committee.—The business of every succeeding day shall be introduced with the Morning Service and a Sermon; and the business of every day shall be closed with appropriate Collects pronounced by the President.

II. At the opening of each Annual Convention, when the President shall have taken the Chair, the Secretary shall first call over, in alphabetical order, the names of the Clergy entitled to seats. He shall then call over the Churches entitled to representation; when the Delegates shall lay their certificates on the Secretary's table. These shall be referred to a Committee of three, who shall forthwith examine them, and report to the Convention. A constitutional quorum having been found present, the President shall declare the Convention duly organized.—Should the Committee have considered any testimonials unsatisfactory, these shall now be taken up, and the question of their sufficiency settled.

III. The further order of business for the first day of the session of the Convention shall be as follows:

1. The reading of the "Rules of Order."
2. The election of a Secretary, who shall have power to appoint an Assistant Secretary.
3. The consideration of the application of Churches, or Parishes, for admission into the Convention.
4. The appointment, by the President, of Preachers for the first day of the next Annual Convention.
5. The appointment by the President, of three Standing Committees, viz: the Committee on unfinished business one (1) Clergyman and two (2) Laymen; the Committee on Finance, three (3) Laymen; and the Committee on the General Theological Seminary, two (2) Clergymen and two (2) Laymen.
6. The annual communication of the Standing Committee of the Church.
7. The appointment of that Committee.
8. The choosing of Deputies to the General Convention.
9. The appointment of special Committees.
10. Miscellaneous business.

IV. The daily order of proceedings, after the first day, shall be, on the President's taking the Chair,

1. The reading and approval of the Minutes.

2. Calling the names of members absent on the preceding day.
3. Calling upon each delegation to pay the assessment on their respective Churches, or Parishes, for the Bishop's Common Fund, and for the expenses of the Convention.
4. Reports to be called for in the following order.
 - Committee on Finance.
 - Treasurer of Bishop's Permanent, Common and Convention Funds.
 - Committee on unfinished Business.
 - Conventional School Committee.
 - Committee on Theological Seminary.
 - Committees appointed at the preceding Convention.
 - Special Committees.
5. Miscellaneous Business.

V. Before the rising of the Convention, the Minutes of the last day's proceedings shall be read and approved.

VI. The Bishop's Address shall be at any time in order.

VII. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.

VIII. The delegation of each Church shall occupy one pew.

IX. No member shall absent himself from the Convention, unless he hath leave, or be unable to attend.

X. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate, and avoiding personality.

XI. When two or more members rise at the same time, the President shall name the member who is first to speak.

XII. No member shall speak more than twice to the same question, without leave of the Convention.

XIII. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, except upon a motion to reconsider, which may be moved and seconded by any members who voted in the majority.

XIV. When the President is putting the question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.

XV. No motion shall be considered before the Convention, unless seconded, and reduced to writing, if the President or any member require it. A Minister, or Delegate, may not second a motion offered by a Minister, or Delegate, of the same Church with himself.

XVI. When a question is before the House, no motion shall be received, but to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or amend; which several motions shall have precedence in the order in which they are named. A motion

to strike out the word "Resolved," shall have precedence to a motion to amend; and, if carried, shall be equivalent to a rejection of the resolution. Subject to these exceptions, the question first moved, shall be first put.

XVII. Motions to adjourn, to lay on the table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn may interrupt a speech, or any other business of the Convention.

XVIII. No leave of absence shall be indefinitely granted to any member, unless full and sufficient reason be given by him to the Convention.

XIX. When any report, motion, or proposition shall be offered, before any debate or order on the subject, the President *may*, at his pleasure, or upon the demand of any member, he *shall* put the question. "Will the Convention now receive this?" Which question shall be decided without debate. If it be decided in the negative, the matter shall stand as though not presented. If no such question be put, the matter, if in order, shall be received without question.

XX. All special Committees shall be appointed by the President, unless otherwise ordered by the Convention.

XXI. No member shall vote on any question, in the event of which he is immediately and personally interested, or in any case where he was not present when the question was put.

XXII. If any member, in speaking, or otherwise, transgress the rules of the Convention, the President *shall*, or any member *may* call to order; in which case, the member so called to order shall immediately sit down, unless permitted to explain. All questions of order shall be determined in the first instance, without debate, by the President; but any member may appeal from such decision to the Convention, and on such appeal no member shall speak more than once, without leave of the Convention.

XXIII. The President shall have the right to name a member to perform the duties of the Chair; but such substitution shall not extend beyond an adjournment.

XXIV. Clergymen belonging to the Diocese, but not entitled to seats in the Convention, Clergymen of the Protestant Episcopal Church, not belonging to the Diocese, and Candidates for Orders, shall be admitted to the sittings of this Convention.

XXV. None of the Rules of Order shall be suspended, without the concurrence of two-thirds (2-3rds) of the members present.

XXVI. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

STANDING RESOLUTIONS.

1. *Resolved*, That the following are the sums which each Parish, or Church, shall annually contribute to a fund, to be called "The Bishop's Common Fund;" to wit:

St. Michael's,	- - -	\$300	St. Luke's,	- - -	\$15
St. Philip's,	- - -	300	Church of the Holy Trinity,		
St. Paul's, Radcliffeboro',	-	150	Grahamville,	-	15
St. Peter's,	- - -	100	Christ Church, Wilton,	-	15
Prince George, Winyaw,	-	50	St. Helena, St. Helena Island,	-	10
St. John's, Berkley,	-	50	St. Mark's, Clarendon,	-	10
St. John's, Colleton,	- - -	50	St. James', Goose Creek,	-	10
Edisto Island,	- - -	50	St. David's, Cheraw,	-	10
All-Saints, Waccamaw,	-	50	St. Andrew's,	- - -	10
St. Helena, Beaufort,	- - -	35	Grace Church, Camden,	-	10
St. Paul's, Pendleton,	-	30	Pineville and Upper St. John's,	-	10
Trinity Church, Columbia,	-	30	Prince William's Parish,	-	10
St. James, Santee,	- - -	30	Grace Church, Sullivan's Island,	-	5
North Santee,	- - -	30	Christ Church,	- - -	5
St. Bartholomew's,	- - -	25	St. James, James Island,	-	5
St. Paul's, Stono,	- - -	20	Trinity Church, Society Hill,	-	5
St. Thomas and St. Dennis,	-	20	Prince Frederick's,	- - -	5
Claremont,	- - -	20	Christ Church, Greenville,	-	5
St. Matthews,	- - -	20			

[Passed 1824. Amended at various times.

2. *Resolved*, That the Trustees of the Bishop's Common Fund, shall punctually pay over to the Bishop of the Diocese, the sum of fifteen hundred (1500) dollars, annually, in quarterly payments, from said fund; to enable him to discharge his Episcopal duties.

[Passed 1835. Amended 1841.

3. *Resolved*, That whatever balance may remain, after paying the sum of fifteen hundred dollars to the Bishop, shall be paid over to the Bishop's Permanent Fund.

[Passed 1834. Amended.

4. *Resolved*, That it shall be the duty of the Secretary of the Convention, in his annual Summons to the different Parishes, or Churches, to state the quota of such Parishes, or Churches, to the Bishop's Common Fund.

[Passed 1830.

Resolved, That the Parishes of St. Philip's, and St. Michael's, and St. Paul's Church, Radcliffeboro', and St. Peter's Church, Charleston, shall each contribute ten (10) dollars annually, and each Parish or Church in the country five (5) dollars annually, towards defraying the expenses of the Convention; and, that the Secretary, in issuing his Summons to the Parishes, or Churches, shall inform them of this resolution; and that, at each annual Convention, the Treasurer shall apply to the Delegates of each Church, for their respective contributions.

[Passed 1820. Amended 1829.

6. *Resolved*, That it be the duty of the Secretary of the Convention, for the time being, to furnish the Ministers of the several Parishes, or Churches, with blank copies of the usual form for Reports; and that they be, and they are hereby required, *henceforth*, to make their annual returns conformably to the same.

[Passed 1826.

7. *Whereas*, according to the consecration service of the Protestant Episcopal Church, "devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service;" and, whereas, the delivering of orations, and holding elections, on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the consecration service, and have been found to give pain to many members of our Communion, and generally to be of injurious tendency; therefore, be it

Resolved by this Convention, That it be recommended to the Vestries of all Churches in this Diocese, to discourage, and, if possible, interdict the use of the Churches under their care, for all unhallowed, worldly, and common purposes.

[Passed 1828.

8. *Resolved*, That the custom of returning thanks for Sermons preached before this body, is inexpedient and unnecessary, and shall not, in future, be observed.

[Passed 1829.

9. *Resolved*, That the Treasurer be authorized to pay, annually, to the Secretary of the House of Clerical and Lay Deputies, the quota of this Diocese, towards defraying the contingent expenses of the General Convention.

[Passed 1832.

10. *Resolved*, That it shall be the duty of the several Clergymen, having a Parochial charge, to give notice to their respective Congregations, on the Sunday preceding the meeting of the Diocesan Convention, that divine service may be expected every day during the sitting of the Convention.

[Passed 1838. Amended.

11. *Resolved*, That the fund to be raised in conformity with a resolution for adopting measures to increase the Bishop's Permanent Fund, shall be called the "Convention's Fund, raised for the increase of the Bishop's Permanent Fund;" shall be entrusted to the charge of the Treasurer of the Bishop's Permanent and Common Funds; and shall not be used, either principal or interest, except for the purpose of investment, until the income shall be adequate, together with the income of the Bishop's Permanent Fund, to the support of the Episcopate, independent of a Parochial charge. [Passed 1836, and amended.]

12. *Resolved*, That it be recommended to the Parishes of the Diocese to defray the expenses of their respective Pastors, incurred by their attendance on the Diocesan Convention. [Passed 1838.]

13. *Resolved*, That it be respectfully recommended to the members of our Church, who are proprietors of slaves, individually and collectively, to take measures for the *support* of Clerical Missionaries and Lay Catechists, who are members of our Church, for the religious instruction of their slaves. [Passed 1838.]

14. *Resolved*, That it be urged upon the Rectors and Vestries of the country Parishes, to exert themselves to obtain the services of such Clerical Missionaries and Lay-Catechists. [Passed 1838.]

15. *Resolved*, That every Missionary and Catechist be approved of by the Bishop. [Passed 1838.]

16. *Resolved*, That the Clergy be required, on some suitable occasion previously to the meeting of the Convention in each year, to call the attention of their respective Congregations, to the importance of the punctual attendance of Delegates at such Convention. [Passed 1838.]

17. *Resolved*, That no person, who is a Candidate for Orders, shall be admitted to a seat in this Convention, as a Lay Delegate from any Parish or Church. [Passed 1839.]

18. *Resolved*, That it be respectfully recommended to the several Churches in this Diocese, that in the appointment of Delegates to the Diocesan Convention, they should select persons who are regular communicants of the Church. [Passed 1841.]

19. *Resolved*, That the Rector or officiating Minister, or in case of there being no Minister, the Chairman of the Vestry in the different Parishes be requested, at as early a date as possible after each annual election of Vestry and Wardens of their Church, to forward a list of their names to the President of the Standing Committee, and also a list to the Secretary of the Convention, that they may be kept on file. [Passed 1842.]

20. *Resolved unanimously*, That whereas, the practice of both public and private travelling on the Lord's Day, is deemed to be a prevalent evil

of the times; and whereas, the 41st Canon of our Church, "Of the due celebration of Sundays," prescribes that "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

Resolved, That the attention of the members of our Church in this Diocese be solicited to the above Canon. [Passed 1842.]

DIOCESAN COMMITTEES.

1. Standing Committee of the Diocese:

The Rev. Christian Hanckel, D. D., *Chairman*.
 " William H. Barnwell,
 " Paul Trapier,
 " Paul T. Gervais,
 " Paul Trapier Keith,
 Dr. I. M. Campbell,
 James H. Ladson,
 Edward M'Cady,
 C. G. Memminger,
 George W. Egleston.

2. Delegates to the General Convention:

The Rev. Paul Trapier,
 " Thomas John Young,
 " Joseph R. Walker,
 " Christian Hanckel, D. D.,
 Lewis Morris,
 C. G. Memminger,
 John H. Tucker,
 Francis M. Weston.

3. Episcopal School Committee:

The Rt. Rev. C. E. Gadsden, D. D., *Chairman.*
 The Rev. T. J. Young,
 " Paul Trapier,
 " C. Hanckel, D. D.,
 " C. Wallace,
 Dr. I. M. Campbell,
 C. G. Memminger,
 James H. Ladson,
 Edward M'Crady,
 The Rev. P. TRAPIER, *Secretary.*
 Dr. I. M. CAMPBELL, *Treasurer.*

4. Trustees of the Fund for infirm and decayed Clergymen:

The Rt. Rev. C. E. Gadsden, D. D., *Chairman.*
 N. R. Middleton,
 George W. Eggleston,
 James R. Pringle, *Treasurer.*

5. Trustees of the General Theological Seminary:

The Rev. T. J. Young,
 " J. R. Walker,
 " C. Hanckel, D. D.,
 " A. L. Converse,
 " P. Trapier,
 " W. H. Barnwell,
 N. Russell Middleton,
 Robert W. Barnwell,
 C. G. Memminger,
 Edward R. Laurens,
 Francis M. Weston,
 Lewis Morris.

Note.—Add to the list of Clergy, page 4, the Rev. Jedediah Hunting-ton, M. D., *residing near the Wateree, Richland District.*

The next meeting of the Convention will be held in St. Michael's Church, Charleston, the second Thursday, being the thirteenth day of February, 1845, at 10 o'clock, A. M.

C. WALLACE, *Secretary.*



